

THE
WORKS
OF
MR JOHN GLAS.
IN FIVE VOLUMES.

THE SECOND EDITION.

VOLUME III.

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NOTES ON SCRIPTURE-TEXTS.

NUMBER I.

Shewing the Import of these Names of JESUS CHRIST, THE SON OF GOD, and, THE WORD OF GOD; with an Account of the Image of God in Man.

JOHN XX. 31.

These are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

[First published in the year 1747.]

The P R E F A C E.

OUR salvation, according to the scriptures, depends wholly on this revelation from heaven concerning Jesus the Saviour, *This is my beloved Son, in whom I am well pleased*; even as man's life depended at first on the revelation concerning the tree by which his obedience was tried. And as man was seduced from his obedience, and lost his life, by hearkening to a false gloss on that revelation; every one

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that

that is careful about his own salvation, should be afraid of giving ear to any false interpretation of this revelation, by the faith of which we are saved. For as the first temptation began with a question about what God had said, and landed at last in a flat denial of the plain sense of his words; in like manner, there have been enquiries, and manifold disputes about the sense of the revelation concerning the Son of God, that have issued in denying the sense that is most plain and obvious in the scripture-history of the opposition it met with, and of the credit it obtained among men, when it was first published. And it comes to the same thing, to deny the necessity of believing it, in that sense unto salvation. For whatever be the true sense of this revelation, that sense must, according to scripture, be necessary to salvation. That must be the great truth imported in Christ's resurrection to all those who believe it unto eternal life.

A late author, who denies that the revelation concerning Jesus as the Son of God imported his being truly God to those to whom it was first published, and to the first believers of it, pretends to clear the scriptures, that have been obscured by human schemes, and to make wonderful discoveries of Christ's glory, by means of his notion of the pre-existence of his human soul; which he would prove from the scriptures to the good people, by the help of some remarkable sayings of famous preachers, passing current among them, and applied to his purpose. Yet that notion never came originally from the scriptures, but owes its first rise to the vain imaginations of the philosophers. At least, we may say, it could not be so easily learned from the scripture, as that which was in question betwixt Jesus and the Jews, when he told them the truth that he heard from the Father, and they opposed it. No man ever learned from the history of the gospel, that the Jews persecuted Jesus for maintaining the pre-existence of his soul; or that
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this was the faith of his disciples, from whom he received worship as the Son of God.

But, in order to reap all the great advantages he proposes to us by admitting his notion, we must first forget some things that we thought the scriptures taught us, and must go along with him upon quite other suppositions, if we would see any thing like a foundation for his notion.

As, 1. We have learned from the scriptures, that there is a foundation in the same one divine nature or Godhead for such a distinction as is between the sender and the sent among men, which is commonly called *personal*. The Father sends forth his Son, made of a woman; the Son sends the Holy Ghost from the Father; and both are sent to do the divine works, or to work the works that are proper to the only true God.

But in place of this distinction of divine persons in the same divine nature, if we follow this author in his reasoning, though he pretends to believe the Trinity, we must only think of the divine nature, (which is the same in all the persons) and consider that same divine nature as it is incapable to be sent, or to act in subordination. And so, in thinking of the Son and Holy Ghost as condescending to be sent, we cannot, in his view, look on any of them as divine; because it is repugnant to the one divine nature to be sent.

2. We have also learned from the scriptures, that however the Father be manifested in the man Jesus, and however the Holy Ghost dwell in him; yet that man is not, and cannot be called the Father, nor the Holy Ghost, but is called, and is the Son of God.

But, if we would follow the train of this author's reasoning, we must forget this, and learn to think of the divine nature, as making one complex person with that man, by being peculiarly manifested and dwelling eminently in him; and then we may as well call him the Father, and the Holy Ghost, as the Son.

yea, we shall then consider the Son as a human person united with the divine nature as another single person, making one complex with him.

3. And we have further learned from the scriptures, that Jesus, thus distinguished from the Father manifested peculiarly in him, and from the Holy Ghost eminently inhabiting him, is at the same time distinguished from all other men, by being not a human, but a divine person, even the Son of God; who appears in the gospel as verily God, as the Son of man is man; and that this is the great glory of Christ, that he is a divine person. This makes his blood the valuable and full atonement for sin; and this makes him the object of our worship.

But, if we attend to this author, in place of that divine person, we must think of a human soul existing before the body, before the first man, and before the world. We must think of this human soul as the most glorious spirit, derived from God in an eminent manner before the creation of angels, and as far excelling them naturally, as Jesus is now miraculously exalted above them in his glorified state. And we may even consider whether this mighty spirit, in whom the divine nature is manifested and dwells, might not (if it durst be said) perhaps have been employed in making this world; but this may be said, that the glory and dignity of this great human soul made the humiliation and sufferings to which he condescended so very far below himself in the body, a most valuable satisfaction for the sins of men, and a sufficient atonement for them. And in this peculiarly created, and very glorious person, in whom the divine nature is manifested and dwells eminently, even in this same spirit, animating the body of Jesus as its proper soul, we must behold the glory of Christ. This human soul must be the person that appeared of old to the fathers as the angel of the Lord, and as a man, and was worshipped by them. And this must be the true Son of God, whom God his Father

Father sent forth in the fulness of time, according to a covenant before made with him, of which we have heard much in sermons : for the one Godhead could not covenant with itself. So that this human soul is the Son of God who came forth from the Father, and came into the world ; and, having finished the work given him to do, is now glorified with the Father, with the glory he had with him before the world was.

There must be a very great alteration on the English congregational churches, from what they once were, if any of them can bear with this changer of the glory of their God and Saviour Jesus Christ, as one of their teachers, and a chief man among them. They must be far gone in the way of the falsely named catholic charity, that is now fashionable in the world, if they can bear with an old Sabellian, now putting upon them the grossest Arianism for the true scripture-doctrine of Christ's person. For what Arian was he that ever denied the union of the Deity with his Logos, by manifestation and inhabitation ? And what more divinity does this author allow to his pre-existent human soul ? This same writer has been long practising at courting the regard of the philosophers and the polite world, by smoothing the gospel to them, and sweetening it to their taste. And now, at last, he has fairly given up the person of Christ to them, having the confidence at the same time to preach to the churches another Christ, the product of his most sincere and humble enquiries, and fervent prayers. But will they hear him ? Will they fall down and worship his idol ? Or, shall it be thought, that they have been saying to this Reverend Doctor, Up, make us a Christ to go before us ; for, as for the Christ preached by the apostles, we have lost sight of him in a cloud of disputes that have been raised among great and learned men about his person ?

If the Christ described in the following notes be not the same that was preached by the apostles, as
before

before by the prophets, it will be vain to talk of humble enquiries and prayers. But the question must be referred to them who are taught of God by the scriptures to believe in the name of his Son. For, if what is said shall be agreeable to the generality of the Christian world, there will be reason to suspect it of falsehood. It is not every zealously orthodox man that has the scripture-notion of the Trinity, and person of Christ.

The

The N O T E S.

THE SON OF GOD.

LUKE i. 35.

— *That holy thing which shall be born of thee, shall be called THE SON OF GOD.*

S E C T. I.

That born of Mary truly man.

THAT which Mary conceived in her womb, and brought forth, was a living human body, animated by a human soul, that grew in wisdom as the body grew in stature, and was separated from it by death: chap. ii. 40. *And the child grew, and waxed strong in spirit.* Ver. 52. *And Jesus increased in wisdom and stature.* John xii. 27. *Now is my soul troubled.* Matth. xxvi 38. *My soul is exceeding sorrowful, even unto death.* Luke xxiii. 46. *Father, into thy hands I commend my spirit.* John xix. 30. *And he bowed his head, and gave up the ghost.* Acts ii. 26. 27. *My flesh shall rest in hope. For thou wilt not leave my soul in shades.*

However flesh and spirit be distinguished, yet, when that thing born of the Virgin is called *flesh*, or *flesh and blood*, these expressions do not exclude the animating soul; but, according to scripture-style, include it. See for flesh, Gen. vi. 13. *The end of all flesh is come before me.* Chap. vii. 21. 22. *And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils the breath of the spirit of life, of all in the dry land, died.* II. xl. 6. 7. 8. with 1 Pet. i. 24. *For all flesh is as grass, and all the glory of man as the flower of*
of

of grass. The grass withereth. And for flesh and blood, see Heb. ii. 14. 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. The flesh and blood whereof the children are partakers, is living and mortal. The same is his flesh and blood: 1 Cor. xv. 50. 51. 53. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.---We shall not all sleep, but we shall all be changed.---For this corruptible must put on incorruption, and this mortal must put on immortality.

And the body of Jesus Christ, (Heb. x. 5. 7. 10.) the body prepared him when he said, Lo, I come to do thy will, by the which will we are sanctified through the offering of that body, must be a living body, fit to die as a sacrifice. For when he bare our sins in his own body on the tree, (1 Pet. ii. 24.) his soul was made the offering for sin, Is. liii. 10. We cannot say, that the apostle excludes the animating spirit when he says, Rom. xii. 1.---That ye present your bodies a living sacrifice.

Some philosophers imagined the pre-existence of human souls to their bodies, wherein they looked on them as confined, thinking of their union with the body as a debasement to them. But no such thing can be learned from the scripture; which represents the soul of man as made to animate the body, and live in it: Gen. ii. 7. And the Lord God formed man dust from the ground, and breathed into his nostrils the breath of life, and man became a living soul. From this we learn the pre-existence of the body to the soul, which was originally made for living in the body. And from 2 Cor. chap. v. we learn, that when the soul is divested of its own body by death, it must be clothed with another mansion, wherein it may live as in the body, till it be again united with its own body, to live

live for ever in it, at the resurrection. And this is the consolation the gospel gives us against death. The hope that it sets before us, is the hope of living happily in the body. So far is the scripture from leading us to think, that it would be an enlargement agreeable to the nature and make of the human soul, to be disengaged from all connection with body and matter, as the philosophers dreamed: for when the scripture sets forth the man Christ Jesus in his exalted state, as glorified beyond all creatures, it represents him as glorified in the body wherein he was humbled; even as his people hope that he will *change the body of their humiliation, that it may be made conformable to the body of his glory*, Phil. iii. 21.

The spirit that animated the body born of the Virgin, is also distinguished, as a human soul, from the spirits of the beasts, by its being capable to know the will of God to be done in the body, and capable of misery, by a sense of the divine displeasure, and of happiness, by the sense of his favour. For a body was prepared Jesus Christ to do the will of the Father, whose *law was within his heart*: and when, according to his will, that body was offered for sin, his soul was *exceeding sorrowful unto death*, by the hiding of his Father's face; and, being raised from the dead, he is made *exceeding glad with his countenance*.

Thus Jesus Christ, being made of the seed of the Virgin, who was of the seed of David, and of the seed of Abraham, is truly man, according to the promises, *the son of David, the son of Abraham, and the seed of the woman*; as verily man, as his brethren of mankind, who are from him denominated *the seed of the woman*, even the children with whom he *took part of the same flesh and blood*. That born of Mary is a true human body, animated with a truly human soul, or a spirit of the human, and not of the angelic or any other kind. For to say, that the spirit of his body is of any other kind than that which God inspired into Adam's body, is indeed to say that he is not a

man. He must be man, in distinction from the brute creation, on the one hand, and, on the other, in distinction from the superior angelical order of spirits, or the nature of angels; and much more from any spirit that can be supposed far excelling angels, and created in a peculiar way before all other creatures.

The Son of Man.

When Jesus is styled the *Son of Man*, whatever we may find to be imported in this designation with respect to his office, yet certainly it must first of all import this, That he is truly man, and not the first man. And while we acknowledge him, by this title, as man descended from man, we may be very sure it cannot signify, that he was begot by a man, because he was not so begot: for though he be of the seed of David, and the seed of Abraham; yet, being made of the woman that never knew man, he cannot be called the Son of man because any man begat him.

It cannot be shewn, that Dan. vii. 13. is at any time supposed to be in view where the title *Son of Man* is given to Christ in the New Testament; because, in that text, the *Ancient of days* sitting in judgment, can be no other than Christ himself appearing in the glory of the Father, with the holy angels. This is manifest, by comparing the description of him as the Ancient of days, *the hair of his head like the pure wool*, Dan. vii. 9. with Rev. i. 14. and by this, that the *likeness of the Son of man* which they bring near before him, cannot be he himself, but his church gathered to him from the four winds, by his angels; because the explication of the vision makes this likeness of the Son of man, to whom the kingdom is given, to be *the people of the saints*. See ver. 18. 22. 27.

When this title is given to Christ in the New Testament, it may refer to the styling of any of the prophets

prophets who prefigured him, *Son of Man*. Or, it may point at that passage in the 80th Psalm, to which Jesus refers, when speaking of himself as the vine, and his Father as the husbandman, John chap. xv.; for in that Psalm he is thus spoke of, ver. 14. 15. 17.—*Visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.—Let thy hand be upon the man of thy right hand, upon the Son of man whom thou madest strong for thyself.* But the text of the Old Testament that is especially supposed to be in view where the title *Son of Man* is given to Christ in the New Testament, is the 8th Psalm, where (ver. 4.) he is distinguished by that designation *the Son of Man*, as the second Adam, from the first man, who prefigured him, as the Lord of the new creation, in his being Lord of the first. For the apostle explains that Psalm, and applies it to Jesus in this manner, Heb. ii. 5.—9. *But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.*

Now, whatever glory and honour this *Son of man* be crowned with above angels, in consequence of his death; yet it is evident from this whole passage, that he is man, a creature naturally inferior to them, and not a creature derived in an eminent manner from God, before the creation of the first man, and before the creation of angels, and naturally excelling them: for so he would not be a human creature; he would not be the Son of man.

Some, pretending to set forth the excellency of Christ's body, have denied it to be of the substance of the Virgin, and so to be of the seed of David and of Abraham. And others, pretending to shew the excellency of his soul, have made it a glorious spirit, naturally excelling angels, existing before them, and before the first man, and before the body; and so in effect deny him to be truly man, as the title *Son of Man* imports: for whatever else can be supposed im-

ported in it, this must still be the first thing, that he is verily man.

S E C T. II.

That born of her is holy, as the true first-born.

THAT which was born of Mary was a first-born son, and holy to the Lord, as the true first-born, chap. ii. 22. 23. *They brought him to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord.* This is the true first-born, prefigured by all the first-born of Israel, and holy to the Lord in a peculiar and most eminent manner, as separated to him, to be that sacrifice for sin wherewith he is pleased, and whereby sinners of mankind may come before him, Micah vi. 6. 7. and find eternal acceptance with him. This is the great purpose for which this holy thing was born of the Virgin, as we see from Heb. x. 5.—10. And for this most holy use, it was sanctified and made fit, 1. In being pure from sin; 2. In being separated to God as the flesh and blood of his Son.

1. This that was born of Mary was far otherwise holy than any first-born, as being altogether free from the guilt of Adam's sin, and no way tainted with any thing of the corruption of human nature, that descends from him to his posterity by generation. For Mary's first-born son came not into the world in that way, or by virtue of God's word to our first parents, *Be fruitful and multiply*, but by virtue of his word after the fall, concerning *the seed of the woman*. And, in place of being begot by a man, and so deriving from Adam guilt and corruption of sin, the Holy Ghost came upon the Virgin, and the Power of the Highest overshadowed her: therefore that child was born of her, and therefore that child was holy, and pure from sin.

2. But

2. But, further, through the Holy Ghost's coming upon the virgin, that which she conceived was prepared or fitted to the Son of God as his flesh and blood; his body, by the offering of which all his people are sanctified. That which she conceived and brought forth, was sanctified or separated to God as the soul and body of his Son, his own soul and his own body. By this it was brought nearer to God than any thing that ever was or can be separated to him; and so it is holy in the highest and most eminent degree: for no sanctified person or thing can be so appropriated to God, as the flesh and blood of the Son of God. This gives the Virgin's first-born son the true *excellency of dignity*: For this is the Father's beloved Son, in whom he is well pleased. Thus the man Christ Jesus is *the Holy One of God*. And, by the relation betwixt this flesh and blood and those who are called the *seed of the woman*, that whole seed, in distinction from the *seed of the serpent*, is sanctified and made holy to the Lord, as his children, the brethren of his Son.

S E C T. III.

The name Son of God points out and distinguishes the Person.

WHEN it is said, *That holy thing—shall be called the Son of God*, this name points out the person, in distinction from other persons, as in answer to the question, Who he is? Jesus asked his disciples, (Matth. xvi. 13. 15. 16.) *Whom do men say, that I, the Son of man am?* And when it appeared from the answer, that other men knew not who he was, he asked them again, *But whom say ye that I am?* And Peter gave the answer, that shews he knew him, *Thou art Christ the Son of the living God*. This describes him by his office, *the Christ*, and distinguishes him as a person, by calling him *the Son of the living God*.

God. And we may see from this passage, that men knowing him to be *the Son of Man*, might yet be ignorant of the person, or not know who he is, as not knowing him to be *the Son of God*. Thus John Baptist said of him to the Jews, *There standeth one among you whom ye know not.* Yea, though he was his relation, he acknowledged, that he himself did not know him till he understood that he was the Son of God, John i. 26. 33. 34. And the multitude that followed Jesus over the sea, (John chap. vi.) would have taken him for their King, the Messiah, (ver. 15.) and looked on him as the great Prophet, like Moses, and so sought direction from him how they might work the works of God for eternal life, (ver. 14. and 28.); yet they were ignorant of the person; they knew not who he was; they understood him not when he said he came down from heaven. They said, (ver. 42.) *Is not this Jesus the Son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven.* For they knew him not as the disciples, who believed him (ver. 69.) to be *the Son of the living God*.

This distinguishes that which was born of the Virgin, from all others, as a person, that it is called *the Son of God*. For however any men or angels may be spoke of as sons of God, yet the apostle says, (Heb. i. 4. 5. 6.) *He is made so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him.* And so, by the name *Son of God*, Jesus is distinguished, like Isaac from all Abraham's children, as *the only begotten Son*, and *the only begotten of the Father*, John i. 14. 18. Gen. xxii. 2. 12. Heb. xi. 17.

By this also he stands distinguished from the Father, manifested peculiarly in him, and from the Holy Ghost,

Ghost, who dwells eminently in him : For that holy thing which was born of Mary is not called *the Father*, nor *the Holy Ghost*, however it be united with them, by the fullest manifestation and inhabitation ; but it is called *the Son of God*.

The distinction of a son from his father is that which we call personal, and answers to the question, Who such an one is ? among men whom we cannot distinguish by any property of the common human nature, as we distinguish them from any other kind of beings. But we distinguish men from one another by their different relations ; as that of Father and Son. And this sort of distinction is commonly called personal. God is not distinguished in this manner from all other beings ; because the divine nature distinguishes itself sufficiently from them, without any occasion for the personal distinction : and so we do not think of the Deity as a person, in differencing God from the creatures. But if we think of a person in the Godhead, this necessarily supposes another divine person, who cannot be distinguished from him by any property whereby God is differenced from all that is not God, but who is distinguished from him to us by some such relation wherein they appear so to us, as we may be sure the one is not the other : Even as we know, among men, the *sent* is not his *sender*, and the *father* is not his *own son*, nor the *son* his *own father*, however near we suppose the union betwixt them.

When we shall see, from the history of the gospel, that the calling Jesus *Son of God* makes him God, even as styling him *Son of Man*, makes him man, and when we see him at the same time distinguished from the Father as his Son ; we cannot then think of him as differing from the Father by any divine property whereby he stands distinguished from the creatures as God. But we find them distinguished to us in the same manner as we distinguish persons among men. We know how a human father and his son appear to be different persons, while we cannot distinguish

stinguish them by any property of the human nature. The notion we have of human nature and all its properties in the one, cannot distinguish him to us from the other; and yet we clearly perceive them to be two really different persons: but of that reality, from which this manifest difference arises, we have no knowledge.

This unknown, whatever it be, that makes one man himself, and not another human person, was in the man Jesus supplied by *the Son of God*. And so the work of the Holy Ghost coming on the Virgin was, not only to make her conceive this child without a man, and pure from sin, but also to prevent its being a human person, that it might be the soul and body of the Son of God. And, being thus fitted to him, it became his own, by his saying, *Lo, I come to do thy will*; even as the *light shined at first out of darkness*, by his saying, *Let it be*. As when the temple was built, and prepared for God, he took possession of it as his own house, while the cloud overshadowed it; even so, while the *Power of the Highest overshadowed* the conceiving Virgin, the *Son of the Highest* took hold of that which was conceived, by calling it his own, and it was so. *A body hast thou prepared me. Then said I, Lo, I come to do thy will. By the which will we are sanctified, through the offering of the body of Jesus Christ. And, Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.* Thus, that holy thing born of the Virgin, being truly man, is distinguished from all other men by its separation to the Son of God as his own soul and his own body; seeing it is thereby not a human, but a divine person. So, *that holy thing born of Mary is called the Son of God*. And this is the consequence of the Holy Ghost's coming upon her, and the Power of the Highest overshadowing her; as the angel said to Mary, enquiring, how it should be, *That she, not knowing a man, would conceive in her womb, and bring forth a Son who should be great,*
and

and be called the Son of the Highest? *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.* When we speak of the miraculous conception pointed out here, we must say, there is a threefold miracle wrought in this conception by the Power of the Highest. 1. She who knew not a man, conceived, and brought forth a son. 2. That which she conceived, was separate from sin. 3. And that holy thing which she conceived and brought forth, was no other person but the Son of God. If we mean all this when we talk of Christ's miraculous conception, then we may safely say, he is called the Son of God because of his miraculous conception. But if the miraculous conception be understood to mean no more but the first of these exclusive of the other, then nothing can be said more false and more opposite to the text; which plainly tells, that not only shall this be the effect of the Holy Ghost's coming upon the Virgin, that she shall conceive without a man, but this also shall be the effect of it, that the holy thing born of her shall be called the Son of God.

While the man Jesus is distinguished from all other men as a divine person, by being called the Son of God; he is, at the same time, distinguished from the Father as another person, by being called his Son. And when we shall think of this *Sonship*, and consider all that the scripture directs us to conceive as imported in it, we shall see, that it all supposes him to be God, and not another God than the Father, who is *the only true God*: And yet, because it plainly distinguishes him to us from the Father as another person, there must be some foundation in the same Godhead for this distinction. But, as that cannot be any property of the divine nature, whereby the only true God is differenced from all that is not God, we must say the same thing of it that we say of that which lies at

the bottom of the distinction of human persons, who cannot be distinguished by any property of humanity, but yet are really different, though we cannot tell how they come to be so, while yet we know very well how they appear to be different.

S E C T. IV.

His name Son of God imports his being truly God.

THOUGH Christ's being called *the Son of God*, and thereby distinguished to us from the Father, should not import a generation in the divine nature; though it should no more import, that the Father begat him by any such divine generation, than his being called *the Son of Man* imports, that a man begat him, and so was his father: yet his being called *the Son of God* must as well import, that he is truly God, as his being called *the Son of Man* imports that he is truly man. And this must always be supposed as the first thing in all that the scripture directs us to conceive as the import of his name *the Son of God*, even as all that is imported in the name *Son of Man* supposes his being man. It must be so, for this plain reason, That, before, either they who at first believed Jesus to be *the Son of God*, or they who at first denied him to be *the Son of God*, could perceive all that the scripture directs us to think of his *Sonship*, both of them took his calling himself *the Son of God*, to be *making himself God*. And it will appear evidently, from the history of it in the gospel, that, when this was first published, called in question and disputed, all parties concerned understood this to be the sense of it; and, however they differed, agreed all in this.

The man Christ Jesus, the pattern of faith to all his true followers, who *have the same Spirit of faith*, learned from his infancy this revelation concerning himself by the angel to his mother. For we see him, at twelve years of age, putting her in mind of it on occasion

occasion of her saying, *Behold, thy father and I have sought thee sorrowing; saying upon this, Wist ye not that I must be about my Father's business?* Luke ii. 42. 48. 49. And he was confirmed in the belief of this revelation at his baptism, before he entered on his public ministry, when the Holy Ghost descended on him, and he heard this truth from the Father, *Thou art my beloved Son, in thee I am well pleased*, Luke iii. 22.

The gospel, or glad tidings of the accomplishment of Old-Testament prophecy concerning the Messiah in Jesus, began at the baptism of John, who *saw, and bare record, that this is the Son of God*. The passage in Isaiah to which he referred, as foretelling his own coming *to manifest him to Israel*, plainly calls him *the Lord our God*. And John foretold his *baptizing with the Holy Ghost, and with fire*, (which he did on the day of Pentecost) as the full proof of what he saw and testified at his baptism. So that he testified that Jesus is the Son of God, in that same sense, wherein he was fully proved to be so, when the proof was finished by his baptizing with the Holy Ghost, and with fire, on the day of Pentecost. John Baptist said, he was not worthy to loose his shoes, who, coming after him, is preferred before him, because he was before him; who cometh from heaven, and so is above all. He pointed out the connection of this man Jesus with the Father who sent him, and with the Holy Ghost given him without measure, and distinguished him from all others, as the speaker of the words of God, or the words proper to God, who says and it is done, commands and it stands fast.

When Jesus had heard this truth from the Father at his baptism, and was confirmed in the faith of it by the Holy Ghost's descending and abiding on him; he was then tempted by Satan to doubt of it, and put it again to the proof, in this manner, *If thou be the Son of God, command that these stones be made bread*. And this plainly supposes Jesus believing himself to be the Son of God, so as to be truly God; because

the proof that is sought of his being the Son of God, is his speaking as none but God can do, commanding stones to be made bread.

In his public ministry, the great scope of his doctrine, referring to the Old Testament, and of his miracles, was this truth that he heard from the Father at his baptism; as we may see especially from the gospel of John, where most of his discourses concerning himself are recorded. And we may take a few instances from that gospel to shew, that when he said he was the Son of God, he required men to believe him to be truly God; that his disciples believed this; and that the Jews, who condemned him for calling himself the Son of God, understood that this was his own sense of this name.

John chap. v. he says to the Jews, accusing him of breaking the day of God's rest from his works, by calling an impotent man on that day to take up his bed and walk, *My Father worketh hitherto, and I work.* Upon this they accuse him of saying, *That God was his Father, making himself equal with God,* and seek the more to kill him. In his answer to this accusation, he acknowledges his subjection and subserviency to the Father in his office and humanity. But he insists upon his working with his Father, as he said, in every work proper to God, as the resurrection and the judgment; and so sharing with him in the honour or worship due to God, as manifested and distinguished to men by these divine works. And he describes his own proper manner of working these divine works, when speaking of the work of raising men from trespasses and sins to life eternal, and of raising the dead from their graves. He says, and it is done. *The voice of the Son of God* raises the dead, even as it made the light to shine out of darkness, when he was working with the Father in these works from which he rested on the seventh day. In proof of his being the Son of God in this sense, he brings the testimony of John Baptist, and of the works his
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Father gave him to finish, and the Father's testimony, whose word they had not abiding in them, because they believed not in him, as he said. And he directs them to search the scriptures, as testifying this of him, and plainly turns eternal life upon the belief of it.

John chap. ix. the man that was born blind, upon whom Jesus wrought the divine work of making him see, suffered ejection from the synagogue for the regard he professed to him, as one who could not have made him see if he were not of God, and as one with whom God was more notably present, than with any man since the world began. After this, Jesus finds this man, and says to him, *Dost thou believe on the Son of God?* And upon his making himself known to him as the Son of God, and his believing him to be so, he worships him, and Jesus receives the worship from him in that same character.

John chap. x. Jesus says, (ver. 30.) *I and the Father are one.* And after he is accused of blasphemy for saying this, as thereby making himself God, being a man, he says, (ver. 36.) *Say ye,—Thou blasphemest; because I said, I am the Son of God?* He insists upon his being believed in this, by his doing the works of his Father, and so calls them to believe the same thing in these words, (ver. 38.) *That the Father is in me, and I in him.* And by this the Jews still understand him to be making himself God, as before; and therefore seek again to take him. Here we may observe, that he makes his saying, *The Father is in me, and I in him*, the same with his saying, *I am the Son of God*; and this again the same with his saying, *I and the Father are one*; and that he lays the proof of this that he says upon his doing the works proper to God. And in the 82d Psalm, to which he refers in answer to their charge of blasphemy, we see (ver. 6.) those who are called *Sons of the Highest*, by the word of God that came to them, are by that same word called *gods*; so that in that passage *Son of the Highest* is

is the same with *God*. Jesus takes notice, that they are *called gods*; and he says, *The scripture cannot be broken*, i. e. it must be verified. But verified it could not be in them, who died like men, and fell thereby, as any other princes, from that eminent station wherein they were *called gods*. It is not every prince or potentate among men that is called *god* in this psalm. Those *called gods* are plainly the princes of Israel, that judged in God's land, who stood and judged among them in that theocracy. And they are manifestly distinguished from other princes on the same very account on which they are called gods. For in their office, as rulers and judges of Israel, they prefigured him who was to rule the house of Jacob for ever; and they stood in that office as his types, even as the priests prefigured him in his priesthood. Therefore they are called gods. And the scripture calling them so, is not broken; because what is said of these types, holds fully true in their antitype; who is plainly enough pointed at in that same psalm, (ver. 8.) *Arise, O God, judge the earth: for thou shalt inherit all nations. They die like men, and fall like one of the princes*; but he arises from the dead, to judge and to inherit the church of all nations. His resurrection manifests him to be truly God, the same God that stood in the congregation of these mighty, and judged among them to whom the word of God said, *Ye are gods, and sons of the Highest*. And this saying holds true in that man, even that holy thing conceived by the Virgin, which the Father *sanctified* or separated to be the soul and body of his Son, when he *sent him into the world*. For so that man is truly the Son of the Highest, and truly God: and so the scripture, calling them gods who prefigured him in his office among men, is *not broken*; nor is he blaspheming, in *making himself God, being a man*.

From these instances we may see how Jesus would have men to understand him when he called himself *the Son of God*. And we may also see, from the instance

stance of the man he cured of blindness; believing on him as the Son of God, and so worshipping him, that they who believed him to be the *Son of God*, as he would have them, looked on him as truly God: for as Jesus maintained, against the devil, the worship of God only; so there was not any point of religion held with more zeal among all the Jews at that time than this, That none but God is to be worshipped. And from these instances, it is likewise evident, that the unbelieving Jews understood him to be saying, that God was his Father, in a way that was *making himself equal with God*; and that he, *being a man, made himself God*; which they called blasphemy; and for which they sought to kill him as a blasphemer.

It is very observable, they never at any time charged him with the crime of making another God; nor did they ever accuse any of his followers, that called on his name, of worshipping another God. But, in place of that, they were obliged to have recourse to the law against blasphemy. And those who did not reckon him a madman, (John x. 20. 21.) would have him to be a blasphemer; for that he, being a man, made himself one and the same God with the Father, pretending to shew himself a divine person, equal with the Father, as having the same divine nature, by the works proper to the only true God, in distinction from the creatures and all idols. In this same sense they at last put the question to him, *Art thou the Christ, the Son of the Blessed?* And when he owned it was so as they said, they shewed their zeal for God, against this horrible reproach upon his name, in condemning him to death for *the blasphemy*. The Jews could call themselves the sons of God, without any suspicion of blasphemy, *We have one Father, even God*. And the high priest and rulers of the Jews might be called *gods*, according to their law, Exod. xxii. 28. But, by their law against blasphemy, they alledged he ought to die, *because he made himself the Son of God*,
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John xix. 7. 8. 9. And Pilate, hearing that saying, *was the more afraid, went again into the judgment-hall, and saith to Jesus, Whence art thou?* For the Heathen also seem to have had some dark corrupted notion of the incarnation among them; of which we have an instance in the New Testament, Acts xiv. 11. 12.

When Jesus was crucified, the Jews imitated their father the devil, tempting him upon the faith of his being the Son of God. They said to him on the cross, *If thou be the Son of God, come down from the cross.* And they triumphed in his death, as a demonstration of the falsehood and blasphemy of what he professed and taught, and his disciples believed: *Let him deliver him now, if he will have him; for he said, I am the Son of God.*

The faith of his disciples was then staggered, through their remaining under that prejudice of a secular Messiah, thinking it was proper for the Son of God, coming into the world, to appear in worldly grandeur at the head of the Jewish nation, until the resurrection, delivering him from the death to which the Jews condemned him, determined the point in question on the side of their faith. For thereby the Father demonstrated the truth that Jesus had heard of him, and *declared him with power to be his Son*, even as he confessed to the Jews when they condemned him. He reversed their sentence in the resurrection: *He delivered him, for he would have him; because he said, I am the Son of God.* And therefore, when the most doubtful of his disciples was convinced of his resurrection, and his faith, that had been shaken by his death, was thereby restored to vigorous action, he confessed it in these words to him, *My Lord, and my God*; even as the women, when they first beheld him alive, *held him by the feet, and worshipped him.*

The question is not, What senses we may now devise as imported in that name given to Jesus, *the Son of God?* but, What it imported, in the view of all parties concerned, when it was first published, according

according to the plain history of the gospel? Now, there we see, on the one hand, Jesus himself, with John Baptist and the disciples; and, on the other hand, the devil, and the Jews, with their rulers, engaged in solemn controversy about it, that issued in the death of Jesus: and we see the Father, appealed to on both sides, interposing by the resurrection. And, on all hands, the designation *Son of God*, as applied to Jesus, bears this sense, That he is as truly God as the son of man is man. For his saying, *I am the Son of God*, in any other sense, could not be called blasphemy by the Jews; nor could it have drawn worship to him from any believer of it among them at that time. In any other view of it, he would have fairly denied the charge of *making himself God*, and so cleared himself of blasphemy, and would not have received worship as the Son of God; or else, we may be very sure, he had not been raised from the dead.

S E C T. V.

The Scripture-account of Christ's Sonship.

CHRIST's name, *the Son of God*, then, plainly imports his Godhead, the same with the Father's; but, at the same time, it as plainly distinguishes him to us from the Father, as another divine person. And, when we search the scriptures for the import of this *Sonship*, it is not to be expected, that we, who are not capable of knowing what it is that constitutes different persons among the creatures, are to be taught by the scriptures what lies at the bottom of the distinction of divine persons. We can only learn how they appear to be different persons; which is all we can know of the difference of persons.

Now, the Son of God appears to us another person than the Father, and the scripture represents him to us different from the Father, on these three accounts, on which he is called his Son.

I. *The proper product and object of the Father's love to us.*

The Son of God is shewed to be another than the Father, by his *sending him forth made of a woman*, the *sender*, we know, must be another than his *sent*: even as we know the *Holy Ghost* to be another than the *Father and the Son*, by the *Son's sending him to us from the Father*, calling him *another Comforter*. In the New Testament Jesus is often spoke of as the *Sent of God*, and the *Sent of the Father*. And this is taken from those passages in the Old Testament, where we find him appearing in human likeness, foreshewing his incarnation, and called *the Angel*, (*i. e.* the *sent*) *of the Lord*, and worshipped as the *Angel Redeemer*, the *Angel God's Face*, the *Angel in whom is God's Name*, and the *Angel of the Covenant*. This is that *Angel of the Lord*; that is, he whom God *sends* in a way peculiar to himself. And here is that *sending* for which alone he, appearing of old to the fathers as a man, was called *the Angel*, or, in the New Testament, the *Sent of God*, Gal. iv. 4. 5. *When the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem.*

Now, in his *coming forth from the Father*, who *sent him forth*, and in his *coming into the world*, he is the only proper product of the Father's love towards us; whereby it appears fully in a gift answerable to the love that gave it: and therefore Jesus is called *his only begotten Son*, and *the Son of his love*. For God *so loved the world, that he gave his only begotten Son*. But if Jesus were not a divine person, of infinite dignity and worth, his coming forth from the Father, sending him into the world, could not be the perfect product of the Father's love; and the gift would come infinitely short of the grace that gave it. And therefore his being called the *Son of God*, on this account, supposes him to be God.

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We do not, according to scripture, think of him as *the Son*, altogether abstractly from his humanity. But, at the same time, we cannot think, with the scripture, of his *coming forth from God*, without thinking of his divinity: for thus it was the disciples thought of it when they believed it, John xvi. 30. *Now we are sure that thou knowest all things.— By this we believe that thou camest forth from God.*

John Baptist, testifying of Jesus as *above all*, among other things he says to this purpose, distinguishes him in these words, John iii. 35. *For the Father loveth the Son.* And, if we think of him as the proper object of the Father's love, for which he is called his *beloved Son*, (as Isaac was called Abraham's *only begotten, whom he loved*) this also supposes his infinite worth; because, without this, he could never be an object any way adequate to the divine love. God *saw every thing* in the first creation *good*, as made by his *Word*. They were amiable to him in being so as the *Word said*. Therefore, Prov. chap. viii. he says, *I was daily his delight*. Sinners of mankind are beloved only in him: *He hath made us accepted in the Beloved*. And, in the new creation, God shall rejoice in all his works gathered together in one in his beloved Son their head: for in Jesus the divine love finds an object worthy of itself, even a divine object.

II. *The Father's perfect likeness.*

Again, he appears to be another than the Father, and to differ from him as his Son, by being his proper likeness. When he appeared as a man to the fathers, he was called *the Face of God*. And it was the privilege of Moses, to whom he *spake face to face, to behold the similitude of the Lord*. Therefore Jesus says to his disciples, *He that hath seen me, hath seen the Father*. And he is styled *the image of the invisible God*.

It would seem, that men must have some image of God, and that they need some representation of him to fix their minds upon in worshipping him. The scripture points out Jesus Christ as the image of the invisible God, in whose face the divine glory shines; forbidding us the use of any other image of God in his worship, as idolatry. And this is one great reason why we are forbid to make any image of God, that it changes the glory of God, and makes it less in the representation; as the apostle says, *They changed the glory of the incorruptible God into an image made like to corruptible man.* Yet the great design of scripture-revelation is to shew us the glory of God in the man Jesus. And this is the reason, why it often speaks of the eternal, immortal, and invisible God, as of a man, with human passions and bodily parts. This will be understood by us when we perceive, that the man, who is the true image of God, is not a human, but a divine person, the Son of God; and so the Father is properly represented in him. Therefore, when the apostle sets him forth (Heb. chap. i.) as the *brightness of his glory*, and his *express image*, he then points him out as the same person *by whom he made the worlds*, and *who upholds all things by the word of his power.*

We may stay here a little to consider how God says he would have himself represented among sinners, when he forbids them to make any image whereby to worship him. He says in the second commandment,

——“For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.”

He would appear to men, and have them know him as the *jealous God*, setting forth the covenant with Israel as a marriage-covenant, and every transgression of his law, requiring love, as an appearance
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of hatred to him, and of the breach of covenant, provoking him to *jealousy*. Jealousy belongs to love, and always supposes it. Solomon connects it with love when he says, *Love is strong as death, jealousy is cruel as the grave*. Jealousy is the rage of injured love. When God would manifest himself to be *love*, and shew the divine love in the way of *grace* and *mercy* among sinners, as he says, *shewing mercy to thousands*, then he will shew the *jealousy* of his *love*. If his mercy to sinners appear, his wrath against sin, *i. e.* the infinite opposition of his nature, which is love, unto every transgression of his law requiring love must appear also. Therefore he takes to himself the name *Jealous*, (Exod. xxxiv. 14.); which is saying in one word, all that is proclaimed to Moses (ver. 5. 6. 7.) of the divine goodness and mercy forgiving sin, and yet not clearing the guilty, as the name or character of Jehovah.

He proposes to shew himself as the *jealous God* among sinners of mankind, by using the divine prerogative of visiting the iniquity of one upon another; even as we see in the gospel the iniquities of the ungodly, and enemies to God, visited upon Jesus, to reconcile them to God. And of this we have a shadow or figure in the use of this divine prerogative in Israel; where God, who forbade even their kings to put the children to death for the iniquity of their parents, visited the sins of Manasseh upon the third and fourth generation at the captivity. When the Jews found fault with this as *unequal*, (Ezek. chap. xviii.) by using this proverb to set it to the ridicule, *The Fathers have eaten sour grapes, and the childrens teeth are set on edge*; the Lord vindicates this use of the divine prerogative in these words: *All souls are mine, the soul of the father and the soul of the son is mine*. But, if they would not be satisfied in this, he shews them, that they behoved, every one, to live by his own righteousness, or die by his own sin. And so, being all sinners, (for their ways were unequal) there could

could be no life for any of them, as none of them could turn himself from all unrighteousness, and do that which is right, without turning aside to any iniquity. In like manner says Jesus to one in the gospel; *If thou wouldst enter into life, keep the commandments*; and to another, *Thou shalt love the Lord thy God with all thy heart, soul, and strength, and thy neighbour as thyself. This do, and thou shalt live.* And his apostle says to the same purpose, *If there had been a law given which could have given life, verily righteousness should have been by the law; but the scripture hath concluded all under sin.* And again, *As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them.* And again, *I had not known sin,—except the law had said, Thou shalt not covet.* The Lord foretells the time, by the prophet Jeremiah, when there should be no more occasion for that proverb in the land of Israel? because it was, in the fulness of time, to have its end, even as the sacrifices, in him who is made sin for sinners, that they might be made the righteousness of God in him. But, while God dealt in this manner with Israel, *visiting the iniquity of the fathers on the children*, he thereby signified his visiting Adam's iniquity on his posterity; and his visiting the iniquity of the thousands to whom he shews mercy upon the promised seed Jesus Christ. For it is impossible, without this way of visiting iniquity, to know the name of the only true God as proclaimed to Moses, *Keeping mercy for thousands, forgiving iniquity, and yet not clearing the guilty.*

When he thus visits the iniquity of thousands that hated him, he thereby shews mercy to them, forgiving their iniquity: for they to whom he *shews mercy* are the same that *hated him*, being *alienated and enemies in their minds by wicked works*, whose iniquities he visits in this manner; seeing they that *love him, and keep his commandments*, have no need of mercy, and cannot be the objects of pardoning grace. But, when

when sinners, enemies to God, obtain mercy in this manner, this is the effect of it upon them, they become lovers of him; and that appears in their keeping of his commandments. The great trial of this obedience, in Israel, was in the law forbidding idolatry. And the trial of it in the New-Testament church is in the commandment of love to one another, as believing in the name of the Son of God, in whom the Father is well pleased. As to which the apostle John says, *This is the love of God, that we keep his commandments.* And, again, he says, *This is his commandment, that we believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment. He that keepeth his commandments, dwelleth in him, and he in him.*

From what has been said on the second commandment, we may perceive, that Jesus, *suffering for sins, the just for the unjust, that he might bring us to God*, is the true image of God. He represents him to us as *the jealous God*, as *the righteous Father*, whom the world knew not, till he manifested his name, and as *the just God the Saviour*, glorying in his justice and mercy over all idols, and every false god that men worshipped. And so the apostle says, he that *purged our sins by himself, and sat down on the right hand of the Majesty on high*, is the *brightness of the Father's glory, and the express image of his ground of glorying*, Heb. i. 3. Therefore also, in the account Revelation gives us of the worship paid to this image of God, by the whole church, and the innumerable company of angels, we see the worshippers consider him as *the Lamb that was slain*, alive from the dead, *in the midst of the throne* or mercy-seat. See likewise Col. i. 14. 15.

Now, supposing Jesus to be the most glorious creature, loving righteousness, and hating iniquity most fervently, and undergoing the most intense sufferings for the sins of his people; this would still come infinitely short of a full representation of the divine *jealousy*

lousy, or a perfect image of the *jealous God*. The glory of the divine jealousy would be changed, and made infinitely less in him that represents it, if he who is given to be the propitiation were not a divine person. And therefore they who do not believe him to be so, do as little believe this scripture-character of God. They hesitate as much in the confession of the name of God as in the confession of the name of the Son of God. They are ready to put the same question as to both that was of old put concerning the first revelation to man, *Yea, hath God said?*

But, when we believe Jesus to be a divine person, and consider him as the Son of God, the perfect likeness of the Father, we then worship him in coming to the Father *through the vail of his flesh*, without any fear of worshipping one who is not God, or of transgressing any command against idolatry.

His disciples, who believed on him as the "Word made flesh, tabernacling with them," and so "beheld his glory, the glory as of the only begotten of the Father," did also converse familiarly with him as their brother-man, without any such terror and dread of his majesty, as the Israelites were possessed with upon hearing his voice from Sinai. For he was not always setting God before their eyes, as he did sometimes when working the works of God. That was what they could not bear. Such a near view of the divine Majesty set before them, made them *fear exceedingly*, and *cry out*, much like Israel at Sinai, *Depart from me, for I am a sinful man, O Lord*. But when they saw him thus, they then *saw the Father*, who hath no other Godhead but the same that he shewed them in himself. Therefore he says to them, *Ye know him, and have seen him*. And, to the disciple that asked him to shew them the Father, he says, "Have I been so long time with you, and yet hast thou not known me? He that hath seen me, hath seen the Father. Believest thou not, that I am in the Father, and the Father in me?" Even as to that
view

view of his glory which they had in believing on him as the Son of God, we cannot suppose, that they always had it in their familiar conversation with him. Neither have believers in him to this day always that view as oft as they think and speak of him. And we find Jesus sometimes reproving them, as speaking and acting disagreeably to their faith. But, when their faith was by any means called up to exercise, then they "beheld his glory, the glory as of the only begotten of the Father;" and so they "knew the Father."

III. *The Father's proper heir.*

Jesus is known to be another person than the Father, and is distinguished from him as his Son, by being his *heir*. He is *his son, whom he hath appointed heir of all things*, Heb. i. 2. John Baptist said this of him when he testified, that he is the Son of God, John iii. 35. *The Father loveth the Son, and hath given all things into his hand.* And Jesus himself says, *All things are delivered unto me of my Father*; and again, *All things that the Father hath are mine.* He is the heir of all that he hath; like Isaac the only begotten of Abraham; who gave gifts to his other children, but gave all to his only son Isaac.

When he is called *the first-born of every creature*, this plainly signifies, that he is among the creatures; even as his being called *the first-born from the dead*, says, that he was among the dead. By being truly man, he stands in a connection both with the bodily and spiritual creation, both with the visible and invisible creatures: for man is the creature in whom they both, as it were, meet and stand connected. God has shewed his design to restore the creation that was made subject to vanity through the entrance of sin, to *make all things new*, and to *create new heavens, and a new earth*. And the execution of this glorious design, has its beginning in the man born of the Vir-

gin, that holy thing which is called the Son of God. The new creation begins in that which was born of her through the Power of the Highest overshadowing her. And the exceeding greatness of the might of his power that wrought in Christ when he raised him from the dead, and set him at his own right hand, head over all things to his body the church, is the beginning of that strength whereby the new heavens and the new earth shall be created. Therefore he calls himself *the beginning of the creation of God*, Rev. iii. 14. Jacob gave a description of the first-born; when, speaking of his own first-born, and declaring Reuben unfit for that dignity, he said,—“My first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power,” Gen. xlix. 3. These words have their full force, when applied to God’s first-born, the beginning of his strength in the new creation. The excellency of dignity, and the excellency of power and dominion over the creation, becomes him, and is most proper to him, without any thing like a competitor among the creatures. And the apostle gives this good reason for it, (Col. i. 15. 16. 17.) “For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist.”

Agreeably to this it is said, (Heb. i. 1. 2.) “that God appointed the Son heir of all things, by whom also he made the worlds.” He is fit to inherit all that God hath, and to give his brethren of mankind a title to it, as joint heirs with him, by his being that divine person by whom all things were created. And God’s inheritance is due to the righteousness that Jesus wrought for his brethren, as its reward; because it is the righteousness of the Son of God.

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THE WORD OF GOD.

REV. xix. 13.

—His name is called THE WORD OF GOD.

A Heathen author gives these words of Moses as a notable instance of the sublime, "God said, Let there be light, and there was light:" for nothing could be said more grand, or more becoming God. This distinguishes him as God from all created and dependent beings, that what he pleases to say is done as said, that "he said, Let it be, and it was." The Psalmist points out this, as the matter of the divine praise, to all the creatures, Psal. cxlviii. 5. "Let them praise the name of the Lord: for he commanded, and they were created." And he calls upon men to worship him on this very account, Psal. xxxiii. 6. 8. 9. "By the word of the Lord were the heavens made, and all the host of them by the spirit of his mouth.---Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood." For this gives men an awful view of the eternal power and Godhead that is shewed to them in the things that are made. And this view we have by revelation. For, "by faith we understand that the worlds were framed BY THE WORD OF GOD." And the apostle Peter says, the scoffers at scripture-revelation are willingly ignorant of this, "that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." Abraham, the father of the faithful, when he believed God's word calling him "the father of many nations," considered God as "calling those things that

that be not as though they were;" and so he was fully persuaded, that the word of God, calling him a father, would take effect, against all appearances to the contrary.

And, in the prophecies of the Old Testament, the only true God distinguishes himself from all false gods, by the operation of his word; or by this, that he says, and it is so. We may take these instances.

Is. xliii. 12. "I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.

Chap. xliv. 7. 8. "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come?---Have not I told thee from that time, and have declared? Ye are my witnesses. Is there a God besides me?"

Chap. xlviii. 3. "I have declared the former things from the beginning: and they went forth out of my mouth, and I shewed them, I did them suddenly, and they came to pass."

Ver. 5. "I have even from the beginning declared to thee; before it came to pass I shewed thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image hath commanded them."

Ver. 12. 13. 14. "Hearken unto me, O Jacob, and Israel, my called, I am he, I am the First, I also am the Last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them, they stand up together. All ye assemble yourselves and hear: which among them hath declared these?"

When John calls the Son of God *the Word*, and says, he *was in the beginning*, and that *all things were made by him*, (John chap. i.) he plainly refers to the account that Moses gave of the creation, which represents the action of the three divine persons in that work,

work, and points out the proper agency of the Son of God, by speaking, God said, Let it be, and it was. For, in all divine works, the manner of working proper to this person, is represented to us in the very same way: he “upholds all things by the word of his power,” Heb. i. 3. And when he himself tells us, that he works also with the Father in the divine work of raising the dead, he sets before us this his own proper manner of working in that work of God, John v. 25. 28. 29. “Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.---Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

This may lead us to think of that most ancient and venerable symbol or sign of the divine presence, *the voice*, that struck the minds of men with an awful sense and dread of the Divine Majesty, making them thoroughly sensible of the presence of Jehovah.

Gen. iii. 8. 10. “They heard the voice of the Lord God walking in the garden in the cool of the day.---I heard thy voice in the garden, and I was afraid.”

Heb. xii. 19. 26.---“And the voice of words, which they that heard, intreated that the word should not be spoken to them any more.---Whose voice then shook the earth.” Exod. xix. 19.---God answered him in the voice.” Numb. vii. 89.---“Moses---heard the voice of one speaking unto him from off the mercy-seat.”

1 Kings xix. 11. 12. 13.---“And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; the Lord not in the wind: and after the wind an earthquake; the Lord not in the earthquake: and

after the earthquake a fire; the Lord not in the fire: and after the fire a still small *voice*. And it was, when Elijah heard, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave: and behold, the *voice* was to him, and said, What dost thou here, Elijah?"

Psal. lxxviii. 33.—“Lo, he gives in his *voice*, the *voice* of strength.”

By the signs and miracles that Jesus did to shew himself to be the Son of God, he appears to be the same who said in the creation, “Let there be light, and there was light.” He shews himself working these divine works as it becomes God to work. Take these instances.

Mark v. 41. 42. “And he took the damsel by the hand, and saith unto her, Talitha-cumi, which is, being interpreted, Damsel, (I say unto thee) arise. And straightway the damsel arose, and walked.”

Luke vii. 14. 15.—“And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak.”

John xi. 43. 44. “He cried with a loud voice, Lazarus come forth. And he that was dead came forth.”

Matth. xii. 10. 13. “Then saith he to the man,” (whose hand was withered) “Stretch forth thine hand: and he stretched it forth.”

Mark ii. 9.—12. “Whither is it easier to say to the sick of the palsy, Thy sins be forgiven thee? or to say, Arise, and take up thy bed and walk? But, that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, Arise and take up thy bed, and go thy way into thine house. And immediately he arose, and took up the bed, and went forth.”

Chap. iv. 39. 41. “And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.----And they

they feared exceedingly, and said, What manner of man is this, that even the wind and the sea obey him."

Matth. viii. 5.----11. The Centurion, who, seeing him in the form of a servant, said to him, "I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed," acknowledged him in the strongest manner to be God, even under that form, believing him to be the same that said in the beginning, "Let there be light and there was light. And therefore Jesus said upon it, "I have not found so great faith no not in Israel;" signifying, at the same time, that this should be the faith of all those of every nation that "shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."

In every divine work, the Divine Three act inseparably, as they are One and the same God, however distinguished from one another. The Son always speaks the mind of the Father. *He declares*, John i. 18. And what he says, must be by the Almighty energy of the Holy Ghost, the *spirit of his mouth*, always making it so as he says, according to the mind of the Father; who therefore *sees it good*. So it was in the creation, according to the account of Moses. So it is in all the divine works. And in them all, the Son is he that *says and it was done, commands and stands fast*. Therefore he is distinguished to us by the name of *the Word of God*.

The Father and the Holy Ghost both testify of him. When the Father testifies of him as his beloved Son, in whom he is well pleased, he refers men to him as the speaker of his mind, the speaker of the words of God, saying, *Hear ye him*. And when the Holy Ghost inspired the Prophets, to declare the words of God concerning the sufferings of Christ, and the following glory, he testified in them as *the Spirit of Christ*, who is the speaker of the words of God, 1 Pet. i. 11.----"What---the Spirit of Christ which was in them did signify, when it testified beforehand the

the sufferings of Christ, and the glory that should follow." John Baptist, setting forth the excellency of Jesus as the Son of God, speaks of him as sent of the Father, and furnished with the Holy Ghost in his human nature, to attend upon his words, and make them effectual; and distinguishes him from all others, as the speaker of the divine words, John iii. 31. 33. 34.----"He that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all. He that hath received his testimony, hath set to his seal, that God is true. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure." And therefore he speaks (ver. 36.) of eternal life and damnation as attending on his words.

We see the Divine Three distinguished and all concurring in that grand divine work of making the Word flesh. In that work the Father appears as sending him forth, made of a woman, made under the law. On account of which *sending*, he was in the Old Testament called *the Angel of the Lord*, when he appeared in human likeness for shewing his incarnation; and in the New Testament, *the Sent of God*. And his human soul and body was conceived holy in the womb of the Virgin, by the energy of the Holy Ghost, and was prepared to the Son of God by the Power of the Highest overshadowing her. But the Word himself wrought also in his being made flesh. He came forth from the Father, and came into the world. He took hold of that seed of Abraham, even that holy thing conceived by the Virgin; so that it became his own soul and his own body. And this he is said to have done by speaking: for thus we see his work, in taking part with us of flesh and blood, described to us, Psal. xl. and Heb. x. 5. 6. 7.----
 "When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.----Then said I, Lo, I come----to do thy will, O God." This *saying* made the body prepared

prepared him, his own body. This *saying* made all that was done and suffered in that body, when offered up, the doing and suffering of no other person but the eternal Word, the person that said, *Lo, I come to do thy will.* And when it was so as he said, the Father saw it good, and testified of Jesus, *Thou art my beloved Son, in thee I am well pleased;* even as when he said in the creation, *Let there be light, and there was light, the Father saw the light, that it was good.*

He did the will of the Father, in the offering of his body a sacrifice to him, for the manifestation of the divine justice in the remission of sins. And he offered up himself *without spot, through the eternal Spirit;* by which also he had been conceived holy in the womb. But his own proper part in this work, wherein the Father and the Holy Ghost were thus concurring, was the *offering up of himself.* And this he did in those prayers and supplications wherein he presented himself, in the name of his people, before the Father, as his Son, obedient to the utmost self-denial, in the extremity of his sufferings, and cried for salvation from that death to which he submitted for his people, Heb. v. 7. 8. And the Father heard his voice, because it was the voice of his Son, and saved him from death. See the power of this voice calling to the Father described by the Psalmist, Psal. xviii. 6. 7. &c.

We find his resurrection, that great divine work, ascribed to the Father, as well pleased in his obedience to the death for his people, and rewarding it with eternal life from the dead. And it is also ascribed to the power of the Holy Ghost quickening him. But he himself says, *I have power to take my life again.* He was brought again from the dead by the blood of the everlasting covenant, his own blood. And his resurrection was the effect of his intercession, when he poured out his soul unto death, making intercession for the transgressors. It was the effect of the voice of his

blood; the same voice that shook the earth at Sinai; Heb. xii. 24. 25. 26. The Psalmist describes it in this manner, Psal. xxi. 2. 4. "Thou hast not withholden the request of his lips.—He asked life of thee; thou gavest him length of days for ever and ever."

When we consider the Word made flesh as Mediator between God and men, acting for us to the Father, and again in his name towards us, as he says, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee;" we may see him in this office as the speaker of the word of power, and so having power with God and with men. And we have a sample of both in the resurrection of Lazarus, John xi. 41.----44. "Jesus lift up his eyes, and said, Father, I thank thee, that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth."

Acting in our name toward the Father, he asks, and obtains whatsoever he asks. He says, and it is done. For the Father hears the voice of his Son always. He intercedes by his own blood, speaking better things than Abel's, and still prevails with the Father.

Psal. ii. 7. 8. "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the Heathen thine inheritance."

John xiv. 16. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

Luke xxii. 31. "I have prayed for thee, that thy faith fail not."

Heb. vii. 25.----"He is able---to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them."

And

And acting in the Father's name towards us, he speaks to us. He declares his Father's name to his brethren, gives them his words, makes them alive from trespasses and sins by his voice, and makes them clean through the word that he has spoken to them. The dead in their graves shall hear his voice, and come forth. And the word that he has spoken, shall judge us in the last day. For this is the sharp sword that goeth out of his mouth, wherewith he shall smite the nations, Rev. xix. 15. with Heb. iv. 12.

Now, because he is the speaker of the word of power, whereby all things were created and are upheld, whereby the dead are raised and judged, and whereby the wicked are destroyed, and his own people eternally saved; and because heaven and earth shall pass away, but his words shall not pass away: therefore *his name is called the Word of God.*

Man made in the Image of God.

GEN. i. 26.

And God said, Let us make man in our image, after our likeness.

MOSES represents God, in making the world, as speaking, as working according to the speaking, and as satisfied in the work done as said, Gen. i. 14. 16. 18. 20. 21. 24. 25.

The energy is ascribed to the Spirit of God, ver. 2. "And the spirit of God moved * upon the face of the waters." He appears in like manner in the work of redemption, as *the Power of the Highest overshadowing.*

And the satisfaction in the work done as said, may appear proper to the Father, from Prov. viii. 27.---30. where Wisdom says, *Then was I by him :---and I was daily his delight.* For this explains what was said by

and I was daily his delight. For this explains what was said by **Moses**

* Compare Deut. xxxii. 11. in the Hebrew.

Moses in the conclusion of the works of the several days, *and God saw that it was good.* The Father appears the same way in the work of redemption: *This is my beloved Son, in whom I am well pleased.*

It remains, that the agency of the Son should be represented, in these words, *God said.* We have seen this imported in his name *the Word of God*, and that he appears even so in the work of redemption, John i. 18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared."

He says here, *Let us make man.* It has been observed, that the plural divine name ELOHIM seems originally designed to intimate the plurality of divine persons in the same one Godhead which is asserted in the name JEHOVAH, Deut. vi. 4. *Jehovah our Elohim one Jehovah:* and so it is said here, *Let us make.* This observation is much supported by Gen. iii. 22. *And Jehovah Elohim said, Behold, man is become like one of us.* And the peculiar connection of the divine persons, working inseparably in every divine work, is ground sufficient for calling any one of them by the common name Elohim.

In our image, after our likeness. And, ver. 27. "So God created man in his own image, in the image of God created he him."

The apostle supposes this to be in view, when, speaking of our recovery from the corruption of sin, he says, (Eph. iv. 24) "Put on the new man, which after God is created in righteousness, and true holiness." And, Col. iii. 10.—"The new man, which is renewed in knowledge, after the image of him that created him."

Man was made to know, and to love God. Righteousness and holiness in man is his conformity to the divine law, which requires *love, as God is love.* The gospel, that manifests him more fully to be love, (1 John iv. 8. 9. 10.) calls us to be followers of him, as *dear children, walking in love*; and points out this

to

to us as *righteousness*, (John iii. 4. 7. 10.) and *holiness*, 1 Pet. i. 22. Eph. i. 4.—“That we should be holy, and without blame before him in love.”

When our Lord gives the sum of the law, that is, the rule of righteousness and holiness to man, (Matth. xxii. 36.—40.) he refers to these words of Moses, (Deut. vi. 4. 5.) *Thou shalt love the Lord thy God in all thy heart, and in all thy soul, and in all thy might.* In place of *thy might* in Moses, we have in Matthew, *thy mind*. And Mark and Luke give us both *strength* and *mind* for it.

Here we see that in man which is capable of knowing and loving God, plainly distinguished into three. And in each of these three he should love the Lord his God in his whole *heart*, and in his whole *soul*, and in his whole *mind*. The same distinction is intimated to us in other words by the apostle, 1 Thess. v. 23. *And the very God of peace sanctify you wholly, and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* The *body* here cannot be considered abstractly from the principle of life. It must be the body as living: for so only is it capable of *blame* or of *sanctification*. And by this we may perceive, that it is the same very thing in man, which knows and loves God, or is blameable in disaffection to him, that animates, or enlivens his body. Again, we have this same distinction insinuated, Heb. iv. 12. “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the HEART.”

That one thing which lives in man, is called in distinction from the flesh, which it animates, sometimes the *heart*, sometimes the *spirit of a man*, and sometimes the *soul*; as in Psal. xvi. 9. 10. with Acts ii. 26. 27. 31.—*His soul was not left in shades, neither his flesh did see corruption.* His soul did not remain in the separate state till his flesh corrupted in the grave.

Yet

Yet this same *soul*, distinguished from the *flesh*, or this same *spirit*, distinguished from the *dust that returns to the earth*, (Eccl. xii. 7.) is again distinguished into three, by the names of *heart*, and *soul*, and *mind*.

The making of man is described, (Gen. ii. 7.) in this manner: *And the Lord God formed man dust from the ground, and breathed into his nostrils the breath of LIVES **, and man became a living soul.

God breathed into his nostrils the breath of three distinct lives. 1. Man was made to live by his breath a life the same with the plants. Plants have a life; they are nourished; they generate their kind; they grow from a seed; they die: but they have not the sensitive life.

The spirit of the beast, that animates its flesh, lives in it the life that is in the plants. The beasts grow up from a seed; they are nourished, and their blood circulates by their breath; and they generate their kind, and die, as the plants. Even so does man. And though this vegetative life in animals be most intimately connected with the sensitive, yet it is really distinct from it; because we see it in the plants without sense.

But this is peculiar to man, even as to this same life that is common to him with the plant and the brute, that he is accountable to God upon it. It is, in him, under the direction of the divine law, by which he is judged. And he is blameable in passing the bounds set there, even as to his eating and drinking, and generating his species. He must love God in this whole life, so that every action and enjoyment of it may be pure from any stain of that enmity which shews itself in disobedience to God's law. For the thoughts and intents of man's heart affect his stomach, and nourishment, and the circulation of his blood, and the power of generating his kind. This whole life in man was engaged in the first transgression, and was forfeited

* See the Hebrew.

feited by that transgression, by which he became mortal, Gen. iii. 19.

2. Man was made to live by his breath that same life which the beasts also have, in distinction from the plants. The beasts have a life distinct from that which is common to them with the plants. They have sensation and reflection, and they have the passions; as man also hath. But, however this life in man be connected with that life which is peculiar to him; yet it must be truly distinct from that. It must be really another life; because we find it in the beasts in all its variety of action and enjoyment, without any capacity of that correspondence with God which man has in the life that is peculiar to him.

And this is proper to man, even with respect to the life that he lives in common with the beasts, that in him it is under the direction of the divine law, and of the knowledge he hath of the judgment of God, whereof the beasts are incapable. He is blameable and chargeable with enmity against God, in passing the bound his law sets to all the actions and enjoyments of this life that is common to him with the beasts. For as God makes himself known to man by means of his sensations and reflections; so his love or hatred to God manifested to him, moves and conducts all his passions, and influences that whole life that he has in common with the brutes. This whole life was also engaged in the first transgression, and was forfeited by that disobedience. He became subject to the miseries of the passions of shame, fear, and sorrow, till he expired.

3. God breathed into man's nostrils the breath of another life proper to himself, in distinction from the plants and brutes. He inspired him with the knowledge and love of himself, and with that sense of his favour and love which is the proper happiness of man. The reverse of this life that the soul of innocent man lived in the body, is alienation from God, with the sense of his displeasure, which is the
ybad misery

misery proper to man, and is called *death*; as life is said to lie in his favour, and the light of his countenance. Thus man died that day he eat of the forbidden tree. He became alienated from God, lost the blissful sense of his favour; and so became ashamed and afraid, as sensible of the divine displeasure, which his conscience shewed him he justly deserved.

Thus we may see God breathed into that which he formed of the dust of the ground, the *breath* of three distinct *lives*: And this man was yet but one *living soul*. So he was made after the likeness of Elohim. If it shall be thought that this is going too nicely to work with the Hebrew singular and plural; then let it be considered, that the style of Moses is very nice and exact, in this passage, as to the singular and plural. See his words: "In the image of Elohim created he HIM, male and female created he THEM." And see how the apostle builds upon this, 1 Cor. xi. 7. "The man is the image and glory of God, but the woman is the glory of the man."

However immaterial the human soul be, we have no reason to think it capable to live at all without matter, or without any body. For when it is divested of its own body by death, it is not quite naked in that separate state, but clothed with another mansion or vehicle, wherein it lives as in the body. And when Paul was caught up into the third heaven, and conversed there, he says he cannot tell whether he was in his own body, or out of it. Now, the soul clothed with that mansion, must move and actuate as its body, and so live in it. And it must likewise have suitable sensations by it, with reflections on them, seeing and hearing; as Paul heard words; and as Moses, not in his own body, conversed with Jesus at the transfiguration. And, in that mansion, it must also have some kind of correspondence with God. So it will still live all the three lives while it lives at all. For when it shall be reunited to its own body, however that
body

body be changed, it must be enlivened, moved, and actuated by the soul. By means of it, the soul must have suitable sensations, with reflections on these. And it shall also have a correspondence with God in the body. So it will live the three distinct lives for ever.

Now, when man was made to know and to love God in his whole heart, in his whole soul, and in his whole mind, the image of Elohim was stamped on that frame which God made of dust from the ground. And this earthy frame, made a living soul by God's breathing into it the breath of lives, may yet further be said to be made after God's likeness, as being made to prefigure the Second Adam, the head of the new creation, even that *heavenly man*, who is *the Lord*, and the true and only perfect image of God.

For the first creation, when it was finished in man, was not the great work that God intended. He had in view that new creation, whereof the Last Adam, who is the Lord, is the head. He makes a more perfect discovery of God among the creatures, and unites them with God in himself, in a far more glorious manner, than could be done in the first man Adam, who was but *the type of him to come*, Rom. v. 14.

The apostle distinguishes the first Adam, the type, from the second, who comes after him, as prefigured by him, in this manner, 1 Cor. xv. 45. 46. 47.--- "The first man Adam was made a living soul, the Last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man of the earth, earthy; the Second man the Lord from heaven." He distinguishes the soul of the Second man, as animating his body raised from the dead; and this life from the dead is communicated from him to all his people, that bear his image in the resurrection. The Last Adam is made a *quickenings spirit*. He distinguishes the body of the Last Adam as raised

from the dead, now in heaven, and heavenly, and as it will appear when he shall come from thence at the resurrection of the just, *the heavenly*, ver. 48. 49. And he distinguishes the second man from the first, by his being *the Lord*.

The natural earthy man, who was first, was made to prefigure the spiritual and heavenly man who comes after him, and is the Lord: 1st, In his dominion, Psal. viii. with Heb. ii. 5---9. 2^{dly}, In his union with the church, partaking with him in that dominion, Eph. v. 25---30. 3^{dly}, In his headship, representing his people, Rom. v. 14---19. 4^{thly}, In his life in the true Paradise, Rev. ii. 9. &c.

NOTES

NOTES ON SCRIPTURE-TEXTS.

NUMBER II.

Concerning PREDESTINATION; The IMPUTATION of SIN and RIGHTEOUSNESS; and, The NATURE and EFFECTS of JUSTIFYING FAITH.

Luke x. 26. *What is written in the law? how readest thou?*

Rom. iv. 3. *What saith the scripture?*

[First published in the year 1748.]

PREDESTINATION.

ROMANS ix. 1.—5.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart (for I myself was wishing to be accursed from Christ) for my brethren my kinsmen according to the flesh: who are Israelites, whose the adoption; and the glory, and the covenants, and the law-giving, and the worship, and the promises, whose the fathers, and of whom Christ according to the flesh, who is over all, God blessed for ever. Amen.

THE apostle had been, in the foregoing chapter, declaring, that nothing could separate him, or any of the called according to God's purpose, from the love of God which is in Christ Jesus; and here he turns his discourse to the opposite state of the Jews, his brethren according to the flesh; and declares their separation from Christ, and from God's love which is in him.

His introduction to the manifestation of this sad truth, serves to shew, that it comes not according to his own mind and will, but that he speaks as moved by the Spirit of Christ to say what he here says, with the greatest grief and sorrow of heart for his brethren the Jews. He is telling a terrible truth concerning them, who were very dear to him for all those things that distinguished them from other people, especially the last of them, on which all the rest depended. And he is the same way affected toward them as Jesus was, when he beheld the city, and wept over it, foretelling its destruction; while he says the sad truth in this manner in the bosom of his sentence.

For I myself was wishing to be accursed from Christ:
 Ἡυχόμενι γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ.

This is what he means to say of his kinsmen according to the flesh, that they are *Anathema* from Christ, or utterly separated from him, and the love of God in him. But he says it so as to shew, that it is in no wise owing to himself that he is not in that same state with them; for he was, as much as any of them, wishing to have nothing to do with Christ Jesus; and if he had got his wish, if he had not been called from it according to God's purpose, he was ready to be separated from Christ with them. But now, when he sees himself diverted from what he had just been wishing, and, in opposition to that, so secured in Christ Jesus, as nothing can separate him from the divine love which is in him; and when he beholds his kinsmen, at the same time, separated to all intents from God's love which is in Christ; he declares this with great heaviness and sorrow of heart for them, flowing from his view of the unspeakable misery of being thus deprived, and from the consideration of his having deserved, as much as any of them, to share in that misery.

There could be no more gentle, and, at the same time, forcible way of declaring the divine sovereignty in the rejection of the Jews, than this is?

He

He is indeed saying, that they are accursed from Christ. Or, if he be not saying this, how does he once mention the ground of his great heaviness and continual sorrow of heart for them? or, what says he of them, in all these first five verses, that can give any occasion for the objection that he mentions and begins to answer in the 6th verse? *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.* For this objection, as it is here answered by distinguishing Israel, can have no foundation, but in the separation of Israel from Christ; which therefore must have been some way declared before: and so it really was. But the apostle did it in such a manner, as to take to himself all the blame that could be laid upon them, all the fault that could be found with them, in the matter. They would have nothing to do with Christ Jesus; separation from him was their choice, it was their wish; this is their fault whereby they were fitted for separation from him: and this is the fault that he finds with himself. Yet he is not accursed from Christ, nor any of those who, as he, are the called according to God's purpose. For nothing can separate them from the love of God which is in Christ Jesus. He is not given up to his wish, to have nothing to do with Jesus. But this is the case with the bulk of the Jews his brethren. They are not saved from their wish; for they are accursed from Christ; as he afterward says was foretold by the Prophet, ver. 27. 28. 29. *Esaïas also crieth concerning Israel; Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaïas said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah.* And now, when the apostle must say this dreadful truth concerning his brethren, he says it in the most gentle, tender manner imaginable,

imaginable, in these words : *For I myself wished to be accursed from Christ*, inclosed in the bosom of a sentence that expresses the deepest concern for them, as very dear to him on the greatest accounts for which one people could be preferred to another ; while he also charges himself with all the blame that could be laid upon them : they were doing no more to deserve this but what he himself did.

And could there be a more forcible way than this, of declaring the divine sovereignty in the rejection of the Jews, which is the great subject of his following discourse ? Here he opens his subject so as to make it strike our minds with great force of evidence in the very opening. For what but sovereignty distinguished him from his brethren blaspheming and persecuting Christ, who had been chief in that blasphemy and persecution ? And what reason can we give why they got their wish, and not he ? The opposers of the sovereignty of divine grace, the patrons of human distinguishing merit, must be straitened to find any excellency in Paul above his brethren, qualifying him for the divine love in Christ from which they were separated and cut off. Will they say that Paul *blasphemed and persecuted in ignorance and unbelief, and therefore obtained mercy* ? This indeed would be saying something, if it could appear, that the rejected people were enlightened any more than Paul was before his conversion. It is very true, there is no mercy for those who oppose Christ as Paul did, after being illuminated, and calling Jesus the Lord, by the Holy Ghost. But this was far from being the case with the bulk of the Jewish people who were rejected. Paul himself testifies this was not their case : and therefore he still hopes for the salvation of some of them ; though these, according to the prophecy before noted, be in his view but a small remnant of the great multitude rejected. For he says of Israel after the flesh, in general, chap. x. 2. 3. 4. — *I bear them record, that they have a zeal of God, but not ac-*
cording

according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness——. So they opposed Christ in ignorance and unbelief, as Paul himself did: and, like him, they followed after the law of righteousness,—not by faith; but as it were by the works of the law: for they stumbled at that stumbling-stone, at which he also was stumbling. Why then did he not fall as well as they? Why was the bulk of this people, opposing Christ in ignorance and unbelief, rejected, and accursed from Christ; and Paul, the chief of these ignorant opposers, at the same time, secured in the love of God which is in Christ Jesus, as chief among the saved remnant? The fact stands as an eternal demonstration of the sovereignty of God's love which is in Christ Jesus.

With this, therefore, he opens that great subject which he immediately insists on. For when he takes notice of the objection against the truth of the gospel, as if it were inconsistent with God's word in the Old Testament, arising from what he had said of the separation of Israel from Christ; he answers it, by distinguishing Israel, as Rom. xi. 1.—7. after the manner of the distinction of Abraham's seed born *after the flesh*, and born *by promise*. See ver. 6. 7. 8. 9. and compare John viii. 33.—36. and Gal. iv. 22.—31. And he again supports his distinction by another like it, which was made among the *children of the promise*, even the sons of Isaac, the son of the promise. He then shews that distinction to be the effect of pure sovereignty, preferring Jacob as heir of the land of promise, (Mal. i. 2. 3.) though the younger and lesser, to Esau the elder and greater; and this before Jacob could do any good, or Esau any evil, see ver. 10. 11. 12. 13. And like to this is the distinction betwixt Israel, *after the flesh* separated from Christ, and the *saved or called* Israel, of whom Paul himself is a remarkable one.

Against

Against this *purpose of God according to election, not of works, but of him that calleth*, there is an objection proposed, ver. 14. *What shall we say then? Is not unrighteousness with God?* To which the apostle answers, ver. 15. *Far be it. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,* Exod. xxxiii. 19. It is impossible that unrighteousness can be with God. We cannot admit the thought either of an unmerciful or an unrighteous God. But if we should entertain any such thought of his righteousness as limits him to the distribution of rewards and punishments in all his purposes about us; if he must only shew distributive justice, so that, in every part of his work where that appears not, we may there fix the charge of unrighteousness; then there can be no place where the divine mercy shall shew itself toward any of us, and it must be impossible for him to shew mercy and compassion to whom he will. When God deals better with one man than another, in the view of his being some way better, we can say this is justice and equity; but it can never be called mercy and compassion. And if the distinguishing purpose of God's grace were according to works, as is his distribution of rewards and punishments; it would then be a matter of judgment, and not at all of grace and mercy, as the apostle says, chap. xi. 5. 6.—“There is a remnant according to the election of grace. And if by grace, then no more of works: otherwise grace is no more grace. But if of works, then it is no more grace: otherwise work is no more work.” And having thus demonstrated God's sovereignty, by his shewing mercy and compassion to whom he will, as he said to Moses, he then makes this inference from God's words, that the distinction of the called Israel from the rejected, whereof the distinction of Jacob from Esau is a figure, is *not of him that willeth, nor of him that runneth, but of God having mercy*, ver. 16.

But

But now, if God have mercy on whom he will, then he has not mercy on every one; and there must be some on whom he has not compassion, as Paul's brethren who were not called, like him, but separated from Christ. And to them he applies, ver. 17. what the scripture saith to Pharaoh, Exod. ix. 16. For it was not owing to their having done any more evil than he was doing, that they were not called as well as he. And so, from what the scripture says to Pharaoh, with what was said to Moses, he again infers, ver. 18. "Therefore hath he mercy on whom he will, and whom he will he hardeneth." For, from Exod. ix. 16. compared with Exod. iii. 19. and iv. 21. and vii. 3. 4. it manifestly appears, that the giving up of Pharaoh's heart to resist the divine call to him, was from the beginning a work of sovereignty, and not of judgment. There was no judgment done on Pharaoh, till he was fitted for it by his obstinate refusal to submit to the call. But before that call came to him, the Lord told Moses, he knew he would not submit to it by any means; and he said expressly, that he would *harden his heart*, and so fit him for judgment. Nor did that king of Egypt any hurt to the Israelites to bring judgments on him and his nation, but what had been made known to Abraham of a surety, long before that Pharaoh was born, Gen. xv. 13. 14. Now, the words of the scripture to Pharaoh are very applicable to the rejected Israel, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." See chap. xi. 11.—"Through their fall salvation unto the Gentiles."

Against this divine conduct toward Pharaoh, and toward the rejected Israel, there is an objection which men are very ready to make, The apostle takes notice of it, and expresses its main strength in these few words, ver. 19. *Thou wilt then say unto me, Why doth he yet find fault? for who hath resisted his will?* If it

was his will that the heart of Pharaoh and the hearts of the Jews should be hardened against him, how could he make that hardness their fault? And seeing it is impossible for them to resist his will, why does he condemn and punish them for chusing to do what, for his irresistible will, they could not but chuse?

From this objection thus stated by the apostle, we may see that we have his meaning in what he said before. The objection lies only against the sense that has been given of God's *hardening whom he will*. And his answer is far from setting the thing in another light: for he calls the objection a *reply against God*, and still insists upon his sovereignty.

As he is speaking for God, he accounts not for the divine conduct to objecting men, in the manner wherein a man gives account of his conduct when he vindicates it to other men excepting against it. The apostle speaks here to objecting men, as having no claim upon their maker, no right to object against his procedure, and no power to call him to an account with them. And he speaks to them as not having a mind or understanding capable to take in a full account of the ways of the infinitely wise God. As he says, chap. xi. 33. 34. 35.—*His ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?* even so here he stops the mouths of objectors with these words of God brought from the Old Testament, ver. 20. *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

These words are not taken from Jer. xviii. 4. 6. as some would have it. For neither are these words there, nor is there any mention in that whole passage of the same matter on which this objection and the apostle's answer goes. That passage speaks of distributive justice and judgment according to works, and not at all of the sovereignty, against which this objection

jection plainly points. But there are two passages in Isaiah's prophecy, where we find much the same words, and both these passages have a plain reference to the apostle's subject; as we shall see by considering them, in order to perceive the use he makes of them in his answer to the objection.

The first of these passages is Is. xxix. 16, 17. *Surely your subversion, or overthrow, shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?* The word that our translators have rendered *turning of things upside down*, signifies properly subversion; and it is the same word that is used, Gen xix. 29. to signify the overthrow of Sodom and Gomorrha. Now, seeing Isaiah is plainly prophecy-ing here of the subversion of the Jews, and the calling of the Gentiles; it was very proper for the apostle speaking of that same subject, to point to this passage.

And the second is Is. xlv. 9. *Wo to him that striveth with his maker, as a potsherd with the potsherd of the earth: shall the clay say to its former, What wilt thou make? or thy work, He hath no hands?* If we consider the scope of the passage where these words stand, and look toward the beginning of the chapter, we shall see Jehovah the God of Israel speaking to Cyrus, ver. 1. to whom he says, ver. 4. 5. *I have surnamed thee, though thou hast not known me; and I girded thee, though thou hast not known me.* And to this Cyrus he declares himself so as all may know him to be the only God, in a plain and direct opposition to the two principles of the Magians, represented by *light* and *darkness*; the one the necessary original of all good, and the other of all evil. These were the gods acknowledged by Cyrus the Persian, who knew not the true God; who therefore says to him, ver. 5. 6. 7. *I Jehovah, and none else, no God besides me.*—None

besides me, I Jehovah, and none else. I form the light, and create darkness: I make peace, and create evil: I Jehovah do all these. When he brought this world out of nothing, darkness covered the face of the abyfs. And out of this darkness that he created, he formed the light; he commanded it to shine out of darkness. And when he created the earth, or gave it being, it was without form, a confused mass of discordant parts, out of which he made this beautiful order that we see in the world. And, in like manner, as he brought light out of darkness, and order out of confusion, when he made the world; even so he tells Cyrus, that all things that come to pass in the heavens and the earth which he hath made, are working together, at his appointment, to bring forth *righteousness* and *salvation*. He says, ver. 8. *Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I Jehovah have created it.* Even as the influences of the heavens, the dew and rain, and the opening of the earth, contribute to the bringing forth of that which springs of the earth; so all that comes to pass in heaven and earth, shall issue in righteousness and salvation together, even that *everlasting salvation*, ver. 17. *wherewith Israel shall be saved.* We know *salvation* necessarily supposes *evil* to be saved from. And in this salvation he will shew himself both merciful and righteous, and so distinguish himself from all false gods. For as he distinguishes himself to Cyrus by the righteousness and salvation he makes spring up together, so he distinguishes himself to another sort of idolaters, the worshippers of images, in the latter part of the same chapter, by the same thing, when he says, ver. 20. 21. 22. *They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.—I Jehovah, and no God else beside me, a JUST God and a SAVIOUR, none beside me. Look unto me, and be ye saved*

saved, all the ends of the earth: for I am God, and there is none else. But they who see not the glory of that great salvation, whereby the infinitely *Merciful* and *Just* shews the riches of his glory to his chosen Israel in all the ends of the earth, will still think it better there had been no evil in the world to be saved from, and so be replying against God. And whereas the Magi were led in to think of their two principles, or opposite gods, by the difficulty about the *origin of evil*; that difficulty recurs upon the Lord's saying, *I form the light, and create darkness.* And he stops the mouths of objectors, with these words, *Wo to him that striveth with his maker.*—*Shall the clay say to its former, What wilt thou make?* And as the apostle says the same, Rom. ix. 20. it is easy to perceive how proper it is for him there to refer to this remarkable passage.

Let us next see how he applies what the Lord spake, by Isaiah, of the potter and clay, to his subject; and what use he makes of it in answer to the objection. He says, ver. 21. *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

Man can have no right to contend with his maker, or to object against his fitting him to any use he pleases, as he may have to contend with his fellow creatures. For God's power over his creatures, cannot be less than that of the potter over the clay, of which he makes vessels as it pleases him. And man is as unfit to be his maker's counsellor, as the clay is to direct the potter. Now, the potter, of the same lump of clay, makes, at his pleasure, one vessel to an honourable use, and another to a dishonourable or baser use. And so the question which the apostle is answering, comes to the same with this, *Why is it put to that dishonourable use to which it was fitted?* or, *Why does he hold that vessel baser than the other, who made it baser?* There is a fitness in the vessel for the use it was made for; and so it would be
unfit

unfit to put it to another use to which it was not fitted. When the vessels are formed, it is meet and right to put each to that same use, honourable or dishonourable, for which it is formed. But while they were in the same lump of clay, the potter's pleasure, and no excellency and fitness or unfitness in the one above the other, made the difference betwixt them. And who can deny this power to the Creator over his creatures, that the potter exercises over the clay?

In this manner the apostle points out to us the proper place of justice and judgment, and the proper place of that sovereignty which he had before demonstrated from God's shewing mercy to whom he will. We cannot say that distributive justice is sovereignty, nor can we expect to see it in the proper place of sovereignty. And we cannot say that sovereignty is distributive justice, or that it is to be seen in the proper place of that justice. But when we view the scheme of the divine works, as it is set before us to manifest God to us, we see them both in their proper places, and behold him both sovereign and just. And yet, if we will look only upon sovereignty, and fix our eyes abstractly upon its proper place, we shall not behold righteousness, nor ever see judgment according to works. Even as, on the other hand, if we have a mind only to look upon justice, we cannot behold mercy, nor ever see the gracious God; we shall remain ignorant of the *just God and the Saviour*, besides whom there is no God.

Now, the apostle applies what he said of the potter making of the same lump one vessel to a base, and another to an honourable use, unto the case of the rejected Jews, and of the called remnant of the Jews, and likewise of the Gentiles. And he says, ver. 22. 23. 24. *What if God willing to shew wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy,*

mercy, which he afore prepared unto glory ; even us whom he called, not of the Jews only, but also of the Gentiles ?

Here the *vessels of wrath* are the Jews who are accursed from Christ, distinguished from the *vessels of mercy*, even Paul himself, and others, who are called, not of the Jews only, but also of the Gentiles. Therefore by *vessels* in this place we cannot understand *nations* : for in that consideration the Jews were but one vessel. And the vessels of mercy, who are here said to be *called*, are not nations, but a small remnant, either of the Jewish nation, or of any other nation, every person of them a *chosen vessel*, as Paul, and as 2 Tim. ii. 21.

And the *calling* here mentioned, is not merely to external church-privileges, such as those wherein the Jews gloried against the Gentiles when they were accursed from Christ, while these Gentiles were called to righteousness, and attained to it, *even the righteousness which is of faith*. See ver. 25. 26. 30. This calling, unto which the separation of the Jews from Christ is opposed, must be that same of which the apostle was speaking, chap. viii. 28. 29. 30. *All things work together for good, to them that love God, to them who are the called according to purpose. For whom he did foreknow, he also did predestinate conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.* By this we see, how the vessels of mercy are afore prepared unto glory, eternal glory with Christ the first-born among many brethren, who are conformed to him in his sufferings, that they may be also glorified together, chap. viii. 16. 17. 18. And God's calling some of the Gentiles unto this glory, and so preparing them for it, while the Jews were fitted to destruction, is another instance wherein his sovereignty appears most evidently. We see likewise from ver. 31. 32. 33. how the vessels of wrath are, on the
other

other hand, fitted to destruction, by their being hardened, in going about to establish their own righteousness, against the faith that is in Christ, who is a *stumbling-stone and rock of offence* to them *who stumble at the word, being disobedient, whereunto also they were appointed*, 1 Pet. ii. 7. 8. The apostle speaks of much long-suffering in the case of fitting the vessels of wrath to destruction, as if that very long-suffering contributed to it. And he intimates this likewise, in applying the words of David to the rejected Jews, chap. xi. 9. 10. *David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them. Let their eyes be darkened that they may not see.*

All this, according to the apostle, is of God *willing to shew wrath, and to make known his power, that he might make known the riches of his glory.* And here we must consider, that no creature whatsoever can possibly know God as he knows himself; but only as he pleases to discover himself by some work of his. Nor can it be any advantage to him, to make himself known, who is invariably blessed in the infinite enjoyment of his own self-sufficient, boundless perfection and glory. The creatures, who are made capable of knowing him as manifested in his works, and of being happy in that knowledge, have the whole benefit of the manifestation. If then it was the will of God to carry the happiness of any such creatures as far as it could possibly go, by the fullest discovery of his glory that could be made in any work; then the question is, If this could be without the misery of other creatures? or, If the riches of the divine glory can be shewed on the vessels of mercy, while there is no such thing in being as destruction, or vessels of wrath? And the apostle plainly determines this question. For he makes the one necessary to the other, even as the shade in a picture. He points out God shewing his wrath and power on the vessels of wrath fitted to destruction, in order to make known the riches of his

his glory on the vessels of mercy. Destruction is as far from being the end or design of God's work in making himself known, as the shade is from being the design of the painter. Therefore he says, chap. xi. 11. *Have they stumbled that they should fall? Far be it: but, through their fall, salvation unto the Gentiles.* Destruction, shewing divine wrath, must have a place, if God will shew the riches of his glory, and the glory of his mercy, in a work of salvation. And this agrees with the fact. For as God shewed himself and his mercy to Israel, in his work of saving them from the Egyptian bondage, and giving them rest in Canaan, by plaguing and overthrowing the Egyptians, and exterminating the Canaanites; even so "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."

But we must observe, that the apostle's way of speaking here, concerning God's shewing himself, is far from leading us to think of ascribing the *fitting* of the vessels of wrath to this destruction, unto God, in the same way as we must ascribe to him the *preparation* of the vessels of mercy to glory. For he would have us to behold God there where he shews the *riches of his glory*. It is in that work he gives us his character, and by that we must know what he is. If it was his will that sin should enter into the world; this was to shew his wrath against it, or the infinite opposition of his goodness to it. And indeed his wrath appears against it infinitely, both in the everlasting destruction of the vessels of wrath, and in the salvation of the vessels of mercy by the blood of that person of infinite dignity, the Son of God: for he makes salvation and righteousness spring up together. But the preparation of the vessels of mercy to glory

is his design. It is his own work, agreeable to his nature; his work whereby he would have us know him, and distinguish him from all others. Agreeably to this says the apostle, James i. 13.—18. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evils, neither tempteth he any man, but every man is tempted, when he is drawn away of his own lust, and enticed.—Do not err, my beloved brethren. Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. OF HIS OWN WILL begat he us with the word of truth."

When we speak of God's providence about the sins of men, against which he shews his wrath, it will be proper to have before us the sense of the first Christian church on the subject. And we have this in that prayer which is recorded, Acts iv. from ver. 24. and which obtained a notable testimony of acceptance with God. "They lift up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the Heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy Servant Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, &c."

This prayer is perfectly agreeable to the word of God, that the apostles spake to them at their conversion, chap. ii. 23. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have

have taken, and by wicked hands have crucified and slain." And chap. iii. 17. 18. 19. "Brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out."

By this we may see, that Paul's doctrine here is the same that was taught by the other apostles when they began to preach the gospel at Jerusalem, and the same that was confessed to God in the prayers of the Christian church from the beginning.

But a late author, who says many things very well to prove the truth of the gospel from Paul's conversion; yet labours, in a marginal note, to overthrow Paul's gospel, by an inference he would draw from a single text against his most express declarations in a variety of other texts. And this is that text, 1 Cor. ix. 27. "But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away." From this same text, this author preaches to us a salvation that depends upon keeping under our body by the power of our reason, and not upon the faith of Christ; which though a man retain in its full strength, he may yet be a cast-away: a salvation that is not by grace through faith, but by our own voluntary care duly restraining our bodily appetites. But can it be said that Paul needed conversion in order to preach this salvation? And if this be the gospel intended to be proved from Paul's conversion, we may say there was no use for such a proof of it; because all the men who may be supposed to need this proof, were most firmly persuaded of this gospel before.

This author is very confident, that Paul's fear, here expressed, lest the lusts of his body should prevent his salvation, cannot be made agree with the notions of absolute predestination ascribed to him by some; and that "this single passage is a full answer

out of the mouth of St Paul himself, to all the mistakes that have been made of his meaning in some obscure expressions concerning grace, election, and justification." The obscurity of the apostle's expressions on these subjects, to this author, must lie in this, that he cannot make them agree to the doctrine he would infer from this passage. But if this reasoner be here doing Paul justice, it can be no injustice to Paul for one to assert, that his saying, (Acts xxvii. 31.) *Except these abide in the ship, ye cannot be saved*, is an answer out of his own mouth to what it may be imagined he says, ver. 22. *There shall be no loss of life among you, but of the ship*. Any man that can make these agree, is as capable to reconcile what Paul says of his being a cast-away, except he kept under his body, with his doctrine of absolute predestination.

The Imputation of Sin and Righteousness.

A Paraphrase, with Notes, on Rom. v. 12.—21.

T E X T.

Rom. v. 12. **F**OR this, *likeas by one man sin entered into the world, and, by sin, death; even so death passed unto all men, wherein all have sinned.*

P A R A P H R A S E.

To the end that a multitude of all nations of the world, without the difference made in the law of Moses, might be saved from sin and death, joying in God through their Lord Jesus Christ, by whom they have received the reconciliation; it was ordered, that as through one man sin entered into the world, and through that beginning of sin, death, its wages, did enter; so this death passed to all men, even as it began;

began; the case being the same with sin continuing (a) on all from its beginning, so that all are no less sinners than mortals.

N O T E .

(a) *Sin continuing on all from its beginning.* Whatever critics may make of the Greek phrase *οπου*, which I have rendered literally *wherein*, nothing can be plainer from the apostle's words, than that the transgression of Adam, by which death entered, was the entrance of sin, the beginning of all the sin that is in the world; and rendered men as incapable of innocence, as the entrance of death by that sin made them of immortality. The continuance of sin has as necessary a connection with its beginning or entrance, as the continuance of death on all men has with its entrance.

Though this doctrine of the apostle agrees with the fact, yet men will be reasoning against it. They say, that the nature of sin or moral evil admits not of necessity, as death may admit of. For no action can be morally good or evil, without a free choice. And so this necessity would be inconsistent with the nature of sin.

But this is reasoning against fact. For however choice be essential to a morally evil or good action; yet as there is no choice free from all kind of necessity, so necessity securing the choice, cannot hinder any action from being morally good or evil. This may appear to us in the following instances.

God himself is necessarily good, and cannot do evil. Is his goodness therefore no goodness?

Christ, the great pattern of goodness and righteousness among men, was ordained before the world to be without spot or stain of moral evil. Is he therefore not truly good? or was his righteousness not fit therefore to be rewarded with the glorious life that he is possessed of?

The

The ordaining of him to save from sin and death by his dying and rising, carries in it the necessity of the entrance of sin and death to be saved from. Is sin therefore not sin?

The betraying and murdering of him was necessary, that the scripture might be fulfilled. Was it therefore not wickedly done, nor fit to be punished?

They who are judicially hardened, and given up to their own lusts, and upon whom God sends strong delusion, must do evil. Is there no fault, therefore, in what they do under the influence of that delusion or energy of error?

They who are born of God cannot sin unto death. Is this therefore unfit to distinguish them from the children of the devil?

And the saints in heaven cannot sin at all. Are they therefore neither truly good nor holy?

T E X T.

Ver. 13. *For until the law, sin was in the world: but sin is not imputed * when there was no law.*

P A R A P H R A S E.

For the law of Moses, that distinguished Israel from all the world, was not the first law whereby the iniquity of the fathers was visited on the children, was not the only law by which sin † as well as death passed from one to another; because all the while before that law was given, sin, that began in the transgression of Adam, continued possessing the world from its entrance. And men are not thus held guilty without any law or constitution of the Lawgiver to that effect.

* Philem. ver. 18. 19. Rom. iv. 6.

† Acts vii. 40.—43.

T E X T.

T E X T.

Ver. 14. *But death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the type of him that was to come.*

P A R A P H R A S E.

But the death that entered through Adam's transgression, had full power in all the time from him to Moses, and that over them who could not, as Israel under the law, transgress the covenant like Adam *, as well as over infants who did not commit sin themselves as he did; so that the law that was disobeyed in the entrance of sin by which death entered, was but (a) imitated to Israel in the law of Moses, whereby the iniquity of the fathers was visited on the children. And when we view Adam as conveying death, the wages of his sin, to those who have not sinned like him, we may behold him the type of him that was to come in consequence of the entrance of sin, and death by it, and to whose coming that entrance had a view.

N O T E.

(a) *But imitated in the law of Moses.* The visiting of the iniquity of the fathers on the children, to the third and fourth generation, according to that law, was but a representation of the visiting of Adam's iniquity on all generations of men in the world. The happy life in Canaan's land, which was connected with the national obedience, was but an imitation of innocent man's life and happiness in Paradise. And the opposite death, whereby the divine displeasure against disobedience was manifested in that nation, was not absolutely the same that entered into the world by Adam's sin, but was rather an uncommon and

* Hof. vi. 7.

and violent death, that represented the punishment of sin: for they who enjoyed the life and happiness promised to that nation in the law, yet died the death that entered by Adam's sin.

T E X T.

Ver. 15. *But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded to many.*

P A R A P H R A S E.

But when we hold one man Adam, conveying death to many by his offence, to be the type of that other one man, Jesus Christ, who is not naturally connected, as Adam, with the many, but freely given to them of supernatural divine grace, conveying eternal life to them by his obedience; we must think this gift of the divine grace is much more abundant than the offence, and very far exceeding it.

T E X T.

Ver. 16. *And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification.*

P A R A P H R A S E.

For here is a remarkable difference betwixt the two. The one condemns by one offence; but the other justifies, not only from that offence, but from many offences. It not only recovers from the punishment of that one offence, but also saves from the punishment of the multitude of offences that the many committed themselves, making them liable to the pains of a second death, and entitles them to life and happiness notwithstanding.

TEXT.

T E X T.

Ver. 17. *For if by one's offence death reigned by one; much more they who get the abundance of grace, and of the gift of righteousness, shall reign in life * by one Jesus Christ.*

P A R A P H R A S E.

For this justification must be greater than the condemnation, wherein through one offence death was enthroned as a king to reign by the one man: Whereas, they who are made partakers of the abundant grace that gave Jesus Christ to work the righteousness, and who get the free grant of that righteousness to entitle them to life, shall be exalted in that righteousness to reign in a far more glorious life (a) than Adam lost; as this life is the reward of the obedience of that much more glorious one Jesus Christ, with whom they partake of it.

N O T E.

(a) *A far more glorious life than Adam lost.* The life wherewith God inspired Adam, was not merely that common to him with other creatures that had the breath of life. But the life proper to him, in distinction from the brutes, was the pleasure he took in knowing God as manifested to him, and the delightful sense he had of his Creator's favour, while he was not conscious of any fault in himself to deserve his displeasure. And while he loved the Lord his God with all his heart, soul, and mind, and was conscious of his favour and love who hates all iniquity, he as far excelled all the best qualified and most excellent of his sinful race, as light excels darkness, or life death. The sense of his being agreeable to his Maker, and in friendship with him, gave a lively blissful relish to all his enjoyments in paradise, for which he was for-

med. And without this he could not be said to live there as man, by the vegetative and sensitive lives that he lived in common with the plants and the beasts. His friendly correspondence with his Creator, in due subjection to him who made him lord of the creatures, may well be called the life of his life in Paradise. And the loss of this, that began to appear in the day he sinned, by that *shame* and *fear* which passed from him to all men, is the sting of death to man. This makes him fall distinguished, even in death, from the plants and the beasts. Without the delightful knowledge of the blessed God, man can never find himself truly happy. The sense and consciousness of being out of favour with the living God, gives that pain which the spirit of a man cannot bear. And this is the sting of that death which entered into the world by Adam's sin. This must be death the wages of sin, as it makes death the reverse of the life that innocent man lived in Paradise. This was in the death of Jesus Christ. His *soul was exceeding sorrowful, even to death*; and he cried, *My God, why hast thou forsaken me? why hidest thou thy face from me?*

The consciousness of having acted and done one sin, causes this sense of the divine displeasure, this hiding of his face, that can give so much pain to man, and that Adam began to feel when he had sinned; and yet it is in fact separable from it. We shall see this manifestly in these two opposite cases. 1. When Adam was recovered to a friendly correspondence with God, by the revelation concerning the *seed of the woman*, he did not then find himself out of favour with God; and yet he was conscious of his having sinned. And the saints in heaven behold the brightest light of God's reconciled countenance; and being eternally happy in the joyful sense of reconciling pardoning grace, they are eternally conscious of their having sinned. 2. Jesus Christ suffered extremely by the hiding of his Father's face from his soul. The want of the light of his countenance put him in an agony, made him
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fore amazed, very heavy, and exceeding sorrowful unto death. Yet, while he was so very conscious of this, he was very far from being conscious of his having acted or done any sin, or that the Father hid his face from him for any sin of his own doing. Yea, he was just then acting and doing that very obedience by which the justification of life comes to men, and was pleading upon it for salvation from death.

The death that entered into the world thro' Adam's sin, being the reverse of the life he enjoyed before, is not mere returning to the dust, (though there be no more in it to the seed of the woman reconciled to God by Christ their head) but must carry in it the loss of God's favour, wherein is life. And the life that comes by Christ's obedience, is not merely returning from the dust, but, as it comes by reconciliation, must carry in it restoring us to the favour of God, and a sense of his love. The apostle says so in the context; where he tells us, *That we are reconciled to God by the death of his Son, and shall be saved by his life,—joying in God through our Lord Jesus Christ, by whom we have now received the reconciliation.* He does not restore us to the earthly life that Adam lost to us, but to a heavenly life with himself *the heavenly man*, with whom we are to reign in the new heavens and the new earth, and inherit all things made new. Nor does he restore us to the delightful knowledge of God, and sense of his favour, on the same footing whereon innocent man enjoyed it; but, through his own obedience and righteousness, making us partakers with himself in the light of his Father's countenance, wherewith he is made full of joy; which is a much more near and full view of the glory of the blessed God, and a much more abundant sense of his love, than Adam was blessed with before he sinned. Jesus describes the eternal life that he gives, when he says to his Father, John xvii. 3. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. The glory of God ap-
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pearing to us in the face of Jesus Christ, who is the image of God, and the brightness of his glory, affords us a delightful knowledge of God, far exceeding all that the discovery of God to innocent Adam could give him. And the sense of the Father's love, wherewith the soul of the Son of God is filled, and made most blessed for ever through his own righteousness, as far excels the sense that innocent Adam had of the divine favour, as he excels him. And this is what he imparts to them to whom he gives eternal life; as he says, John xvii. 26. *I have declared unto them thy name, and will declare; that the love wherewith thou hast loved me may be in them.*

But if the life we have by Christ were no more but a resurrection common to the saved and damned, it would not then reverse the death we have by Adam. And if the abundance of the grace and gift of righteousness be no more but the richest provision of such means as we may or may not improve, and so be damned notwithstanding; then the free gift is far from being so abundant as the offence. For by the offence death reigned: but, according to this doctrine, the free gift does not secure their reigning in life on whom it is bestowed; because they may rise to damnation for all that abundance of the gift; whereas the offence made death reign over them who had not sinned after the similitude of Adam's transgression.

T E X T.

Ver. 18. *Now therefore, as by one offence, to all men, to condemnation; so also by one righteousness, to all men, to justification of life.*

P A R A P H R A S E.

This being the difference of the judgment to condemnation, and the free gift to justification, it now remains, in consequence of what is before said, that the one answers to the other as its type, and agrees exactly

exactly with it in this respect, That in like manner as the judgment is unto all men (a), without the difference made by the law, making them partakers in the condemnation for one offence; even so the free gift is to all men, without regard to the peculiarity of the law, making them also partakers in being entitled to that glorious reign in life for one righteousness.

N O T E.

(a) *Unto all men.* The *all men* who are here said to be condemned, are the same with the *all men* who are said to be justified to life, who shall reign in life. So that this universal way of speaking stands here in opposition to the Jewish limitation; as it does frequently in the New Testament, declaring, in opposition to that limitation, the accomplishment of that promise to Abraham, *In thy seed shall all the nations of the earth be blessed*; and as when it is said, the gospel was preached to every creature under heaven. For the *all men* here, who are as well partakers of the justification of life as of the condemnation of death, are no other than the *many* ver. 15. who are both made sinners by one man's disobedience, and made righteous by one's obedience, ver. 19. Now, the *many* who are made righteous by Christ's obedience, must be the very same of whom we read, Rev. vii. 9. 10. *I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb,—and cried,—saying, Salvation to our God,—and unto the Lamb.* These are the *many*: and we may see from these words how they may well be called *all men*, though it appears they are not all of mankind. These were all lost, and are all saved. And they are distinguished to us, in the state of salvation, by their ascribing the whole of their salvation only to their God, and to the Lamb who redeemed them to God by his blood *out of every kindred, and tongue,*

tongue, and people, and nation, Rev. v. 9. who redeemed them from among men, Rev. xiv. 4. For they are all made alive in Christ, as they all died in Adam; they themselves contributing no more to the one, than they did to the other.

As for those of mankind, from among whom these are redeemed, who cannot be said to be in Christ, to be made righteous, or justified to life by his obedience, and to whom belongs the resurrection of damnation, they can have no place in this discourse of the apostle, that sets the resurrection of life over-against the death that came by Adam's sin, and speaks of them that partake as well of the one as the other, or of them upon whom the eternal life comes in like manner as the death came.

And so this passage agrees with that parallel text, 1 Cor. xv. 21. 22. *As in Adam all die, so in Christ shall all be made alive.* For though it be fact that all of mankind became mortal by Adam's sin, and that every individual of the race dies; yet the text says no such thing. It affirms, indeed, that *all that are Christ's* die in Adam: but in the whole passage there is not any insinuation of the dying and rising again of any one but those *that are Christ's*, who shall be *raised in glory, and bear the image of the heavenly man, and inherit the kingdom of God.* The apostle says, these all die in Adam, and even so they are all made alive in Christ. But he speaks not there of the dying and living again of any other: neither does he in this passage.

T E X T.

Ver. 19. *For as by one man's disobedience many were constituted sinners, so by the obedience of one shall many be constituted righteous.*

P A R A P H R A S E.

For, as many were included in the sentence of death passed upon one man for his disobedience, and
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so died with him on account of his disobedience, and not on account of their own personal sins; even so many shall be included in the sentence adjudging that one, who was to come, unto eternal life from the dead, as the reward of his obedience; and they shall live with him on account of his obedience, and not on account of their own personal righteousness.

T E X T.

Ver. 20. *Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.*

P A R A P H R A S E.

Now, the foresaid law of Moses came in to represent the law that was transgressed by Adam; and, by condemning men for every transgression and disobedience, and even for offence not done by themselves, served to shew the abundance of the offence in condemning, and causing death. But where the abundance of the offence appeared, there the superabundance of justifying grace shewed itself in the gift of that one by whose obedience the many are made righteous; for he came under that same law.

T E X T.

Ver. 21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.*

P A R A P H R A S E.

That as sin had been enthroned to exercise an uncontrollable power in causing death, so justifying grace might be enthroned powerfully and irresistibly to recover from that death unto eternal life, as the reward of that righteousness wrought for us by Jesus Christ our Lord.

A Description of Justifying Faith.

ROM iv. 12.

Who—walk in the steps of that faith of our Father Abraham.

GOD, who condemned all men to death for one transgression of his law, will never justify any man by what he can work in obedience to a law which he in any point transgresses. And we may find this in the action of our conscience upon any one sin.

The apostle having shewed both Jews and Gentiles to be all under sin, and therefore incapable to be justified by what they can work, declares that God manifests his justice, as well as his grace, in justifying sinners by what they believe him testifying concerning Jesus Christ: even as he justified Abraham, not by what he wrought, but by what he believed; as the scripture saith, *Abraham believed God, and it was counted to him for righteousness*, ver. 2. 3.

There are two senses of *justifying* in scripture. 1. It signifies the making of one just or righteous who is unjust, as ver. 5.—*that justifieth the ungodly*. See chap. v. 19. and 2 Cor. v. 21. 2. It signifies the declaring of one just who is already just; as when God is said to be justified, chap. iii. 4.; and as when Paul says of himself, 1 Cor. iv. 4. *I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord*.

We have an instance of both these justifications in Abraham the father of the faithful. He was declared to be just, and so justified, when he offered up Isaac; as the apostle James says, against those who would be declared just by their believing, without these works which are the necessary fruits and evidences of true belief. James ii. 20.—23. *But wilt thou*

thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Thus we see, that a man who is justified or made just by faith, is justified or declared just by his works wherewith his faith works, and not by his believing without these works. For this justification of Abraham, by faith working with his works, was long after his justification by faith, or by what he believed, without works, long after the time of which the scripture saith, he believed God, and it was imputed to him for righteousness. So that his justification by his works with which his faith wrought, was the declaration of his being already just by his faith, or by what he believed. And by this he was called the friend of God, who had been long before made his friend. For James says, that, in this last justification, the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God. So it was the declaration of the first.

The apostle Paul, upon the question, Whether a sinner be made just by what he works, or by what he believes? opposing them who would be made just by their works, or become the friends of God by what they work, speaks in this passage of that first justification of Abraham by faith, before his circumcision, and before faith wrought with his work of offering his son to declare him just, when he became not just by what he wrought, but by what he believed. And so he says, ver. 2.—6. “For if Abraham were justified by works, he hath to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted to him for righteousness. Now

to him that worketh, is the reward reckoned, not of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness: even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works."

There was a righteousness in Abraham's faith, which was imputed to him. And that same righteousness is imputed to sinners, both Jews and Gentiles, not working, but believing the same thing that Abraham before believed. For the apostle says, ver. 22.—25. ——"It was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, believing on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification." There is a righteousness revealed in the word of God which we believe. This righteousness was before set forth to Abraham in God's word of promise to him; and it is now set before us in the gospel, as already wrought by that seed of Abraham whom God had raised up from the dead, even Jesus Christ, delivered for the offences of sinners of all nations without difference, and raised again for their justification. That this same righteousness was promised to Abraham, is manifest from the apostle's explication of that promise, which he believed, Gal. iii. 8.—14. "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse.—Christ hath redeemed us from the curse of the law, being made a curse for us,—that the blessing of Abraham might come on the nations through Jesus Christ."

But though the righteousness contained in the promise that Abraham believed, be the very same that

is now declared to have been wrought by Christ his seed, who is raised from the dead; and though it be imputed to us believing, even as it was to him believing: yet there was something in the matter of his faith different from ours. For he was called to believe, when he had no hope of being a father, that he in whom all nations should be blessed would be of his seed; so that he, who was going childless, should be the father of many nations. God said to him, Gen. xv. 4. 5. 6. "He that shall come forth out of thine own bowels, shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Now the apostle makes this in Abraham's faith, which is different from ours, the example or pattern to our believing on him who raised up Jesus our Lord from the dead. And so he gives us a lively description of justifying faith, by pointing out the steps of Abraham's believing in him who quickeneth the dead, to become the father of many nations; and by shewing us, that we walk in the steps of that faith, when we believe in him that raised up Christ from the dead, to become righteous, or to be justified.

And these are the steps of Abraham's faith that he points out to be walked in by us believing unto righteousness.

1. He believed to become a father, *according to that which was spoken*, ver. 18. He had no ground for his persuasion, but the word of God; and as God spake, so he believed. Even so we, in believing to be justified, are no more going upon our own experience and reasonings than did Abraham; but we are hearkening to the gospel setting forth the resurrection of Christ, that great fact wherein God shews the truth of his testimony concerning his beloved Son in whom he is well pleased; and we are giving credit to him

who shews himself as God in that testimony; and as God says, so we believe.

It is the business of faith to hear God's voice in revelation; and justifying faith comes by hearing, and hearing by the word of God. God revealed himself in divers manners to the fathers, especially by a voice, which they that heard knew to be the voice of God; as Adam hearing the voice of the Lord God walking in the garden, and Elijah hearing the still small voice. Revelation is now perfected in the scriptures of the apostles and prophets. We can no more now hear any new revelation, nor such a voice as they heard of old. The word of the Lord comes not to us in a vision, speaking to us as to Abraham; but we hear God speaking to us in the scriptures; and as many as believe, hear the voice that raises the dead, (John chap. v.) and know that it is the word of the Lord. We were made capable (in distinction from the brutes) of corresponding with God in this way. And we see this correspondence betwixt God and man both before and after the fall. Yea, notwithstanding our disobedience to God's word, we have still his voice in our conscience: for, however we reason against it, we know the judgment of God by the testimony of our conscience. And by this we are capable of revelation, and of divine teaching thereby. We may have received the scriptures by tradition; we may have reasoned ourselves into an opinion that God is the author of them: but have we heard God speaking in them? as the apostle says to Christians, *If so be ye have heard him, and have been taught by him, as the truth is in Jesus*; and as Jesus said, *Every man that hath heard and learned of the Father, cometh to me*. When God proposes to make us live, not by our own labour, but by what he tells us, Is. lv. 2. 3. he says, *Hear, and your soul shall live*. The dead in trespasses and sins hear the voice of God, and live, even as the dead in their graves shall hear it, and come forth, John v. 24. 25. 28. 29. We do not
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reason ourselves into faith; but the gospel of the apostles comes to us, not in word only, but in power, and in the Holy Ghost, and in much assurance; and we hear God speaking in the scriptures, as Abraham heard him speaking to him by the voice, and as the dead shall hear his voice: and we give the same credit to God as Abraham did.

2. Abraham, in believing to become a father, according to that which was spoken, respected God, not as concurring with nature, but as working beyond the course of nature altogether. *He believed God who quickeneth the dead, and calleth those things which be not, as though they were*, ver. 17. If he had become a father in the natural way, his body not having been yet dead, even that could not have been without God, in whom he lived, and moved, and had his being; and he was to be respected in it as the author of nature, and as directing and influencing its whole course. But when God said to him, who, according to nature, behoved to go childless, *So shall thy seed be*, he could not believe this without respecting God as reversing the course of nature, likeas in raising the dead. He looked on the saying of God which he believed, as on his calling the world out of nothing; or as his saying to the darkness, *Let it be light, and it was light*.

And he that works righteousness, and is not guilty, may look to God for justification in the natural way, as one that knows himself fit for being accounted righteous. But a sinner, not working, but believing on God as justifying the ungodly, must respect him, in believing, as acting quite beyond the course of nature, even as raising the dead, and calling those things that be not as though they were. Philosophy, that follows the course of nature, and traces the connection of things in that course, must utterly fail a man here. He goes out of its sphere the moment he believes on him that raised up Jesus our Lord from the dead, for our justification. As nature is reversed
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in that resurrection, to believe to be justified through that, is to look to God for justification out of the way of nature altogether. And as the life we are entitled to in that justification is a supernatural life with Jesus Christ from the dead, no wonder if our believing to be thus justified be declared the effect of the operation of God who raised him. Nor need we wonder, if the works wherewith this faith works, and whereby it shews itself, be beyond the sphere of what we call moral virtue.

3. Abraham believed *in hope against hope*, to become the father of many nations, according to that which was spoken, ver. 18. He could find nothing about himself, whereupon to found his hope of becoming a father: but, on the contrary, he saw every thing opposite to such a hope, and serving to make him desperate about it: as *his body now dead, and the deadness of Sarah's womb*. Yet, in believing that which was spoken, he had the most sufficient ground for his hope. The word that God spake gave him confidence, in hoping to become the father of many nations, against all that he saw otherwise opposite to that hope.

In like manner, the sinner that works not, but believes on him that justifies the ungodly, even him that raised Christ from the dead, finds nothing about himself that can encourage him to expect justification, but every thing serving to lead him to despair. If justifying grace were dispensed according to any fitness whereby one man may be differenced from another, as better qualified for it; he could find no such fitness, no such qualification in him to encourage him to look for that grace, but rather the contrary; as Paul says of himself, *Christ came to save sinners, of whom I am chief*. If his acceptance with God should go upon any terms which he must fulfil, he finds himself as much without strength to fulfil them, (and especially that of *sincerity*, Jer. xvii. 9.) as Abraham found himself for becoming a father when

when his body was now dead. In a word, he views himself in that same point of light wherein the divine mercy held men in sending the Son of God to die for them, and wherein his death respected them, *i. e.* as *sinners*, and *enemies to God*; as *ungodly*, and *without strength*, chap. v. 6. 8. 10. and so he works not to make himself righteous, but, seeing all his works against the hope of his justification, prays, as the Publican, *Be propitious to me, a sinner*. For, in believing or giving credit to the testimony of the gospel concerning the resurrection of the Son of God, who, when we were yet without strength, in due time died for the ungodly, and rose again for their justification, he finds good ground for the hope of being justified by that revealed righteousness which is unto all and upon all that believe, without difference. He sees good ground to hope for the *blesedness of the man to whom God imputeth righteousness without works*. So his hope of being justified is against his feeling and experience; but it is according to his faith. For there is a glorious ground of hope in that which he believes. And so he walks in this step of Abraham's faith, *believing in hope against hope*.

4. There was such a certainty in Abraham's faith, such a firm persuasion of that which was spoken, that no objection could stand in his mind against the truth of it, and no room was left there for a thought of the possibility of its being false. He behaved to be very certain, that what was spoken was the word of God, and so assent to it as his testimony, for whom it is impossible to lie: for he believed God; he gave credit to him, who calleth those things which be not as tho' they were. And such was his confidence in the word of God, that the consideration of *his own body now dead*, when he was about an hundred years old, and of the *deadness of Sarah's womb*, was not able to shake it. His faith did not admit this to consideration as an objection against the word of God. So he

he staggered not at the promise of God through unbelief, —being fully persuaded, that what he had promised, he was able also to perform, ver. 19. 20. 21.

And such a certainty there is in the faith of Abraham's children believing on him that justifieth the ungodly; as we may see from such texts as these. Luke i. 1. —“ Which are most surely believed among us.” John vi. 69. “ We believe, and are sure.” John xvii. 8. “ I have given to them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” Heb. xi. 1. “ Faith is the confidence of things hoped for, the evidence of things not seen.” Heb. iii. 14. “ We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.” 1 Thess. i. 5. “ Our gospel—came unto you—in much assurance.” 1 Thess. ii. 13. “ Ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.” 1 John v. 9. 10. “ If we receive the witness of men, the witness of God is greater.—He that believeth on the Son of God, hath the witness in himself.” Heb. x. 22. “ Let us draw near—in full assurance of faith.” James i. 6. “ But let him ask in faith nothing wavering.”

The faith of miracles was a type or sign of the faith that is to the saving of the soul, even as the miracles were signs of that eternal salvation which is by faith. And we see that faith always opposed to doubting.

He that believes on him that justifies the ungodly, cannot be doubting of that which he hears God saying. And the consideration of his own unfitness to be justified, even the impossibility of his being justified in the natural way, cannot make him stagger at the word of God; cannot shake his persuasion, that God, who raised Christ from the dead, for the justification of sinners, is able to make him, a sinner, blessed

blest by the imputation of righteousness without works. For he looks on the word of God which he believes, as of the same power with that by which the worlds were framed, calling the things that be not as though they were, even as did Abraham. And so the faith of God's word has a certainty in it, that philosophy cannot boast of.

But we must not think, that he who is thus certain of the sufficiency of Christ's righteousness to make him just, is yet assured, that this righteousness is imputed to him, and that he is made just by it. For the word of God concerning the resurrection of Christ for the justification of sinners, testifies indeed abundantly the sufficiency of his righteousness to justify the ungodly, and assures him that believeth of justification: but it does not testify that this righteousness is imputed to us not believing, or if we believe not; nor does it assure him that believeth not of justification, but the contrary. And so it cannot appear any other way, nor can we be any other way sure, according to the word of God, that he imputes this righteousness to us, but by our faith working with our works, as Abraham's faith did with his works, when he was declared to be just. When we believe on him that raised up Christ for the justification of the ungodly, we believe, *that we may be justified* by this. And the hope that arises from this faith or belief, is the hope of being made just, or of becoming just, by the imputation of this righteousness. And so the certainty or assurance that is in this faith, is the assurance of this, that the righteousness of the Son of God, raised for the justification of the ungodly for whom he died, is enough to justify us ungodly sinners; is sufficient without more, to make us just.

This certain firm persuasion of the power of Christ's resurrection to justify us, is much like the faith that Jesus called for in the case of miraculous healing, Matth. ix. 28. 29. *Believe ye that I am able to do this?*

According to your faith be it unto you, The leper
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professed this faith, who came to him, saying, *If thou wilt, thou canst make me clean.* He was at his mercy, who was no way obliged to apply his healing power to him; but he made no question of his power to heal him. He was fully persuaded of his ability to do it: and by this faith he was healed; for Jesus said upon it, *I will, be thou clean.* But to him that said, *If thou canst do any thing, have compassion on us, and help us;* his answer was, *If thou canst believe, all things are possible to him that believeth.* This man knew, that Jesus, and his disciples likewise, had cast out devils, and cured many. But as he had brought his son to the disciples, and they could not cure him, he did not know if Christ's power extended to this grievous case. So he doubted of his ability, and did not believe it with a *particular application* to this case wherein he needed it. And the Lord's answer to him plainly signifies, that the defect lay there, and that he ought to believe him able to do this that he wanted. And such is the *particular application* that is in justifying faith. For, seeing these miraculous cures were signs of his power to forgive sins, faith in his blood for the remission of sins answers to the faith of those who were healed. And so the doubting that is opposed to faith, in the blood of the Son of God for justification by the remission of sins, must be our hesitating about the sufficiency of that blood alone to justify us, and our not being fully persuaded, by the testimony of God, that it is able to make us just, when we can find nothing about ourselves to contribute to our justification, but every thing making against it.

5. *Abraham gave glory to God*, when he believed in hope against hope, according to what was spoken, and was strong in that faith, ver. 20.

If he could have contributed any thing toward the making good of that which was spoken; he had then some thing to glory in before another not so fit as he. But when it was quite otherwise, he gave God

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the whole glory of that which he believed God alone was able to perform. His faith glorified him as God who raises the dead, and calls those things that be not as though they were.

Even so, when we work not to make ourselves just, but believe on him that raised Jesus for the justification of the ungodly, we give him the whole glory of our justification, as not pretending to contribute any thing toward it ourselves, but acknowledging him who distinguishes himself as God, and manifests his glory in this justification.

A sinner that studies to be made fitter than another for being justified, cannot be believing the sufficiency of Christ's righteousness to justify him, nor glorifying God who justifies the ungodly by that righteousness. He that would work to make himself righteous, must suppose to himself a God that will not punish every transgression, nor curse every one that continues not in all things commanded. He must suppose to himself a God that will justify by an imperfect righteousness; and so loves not righteousness nor hates iniquity as God, but as he would pretend to do himself. But he that believes on him who raised Jesus from the dead for the justification of sinners, respects him as God, shewing the infinite opposition of his goodness unto all iniquity in the death of Christ delivered for the offences of sinners, and shewing his love to righteousness, as justifying by a perfect righteousness, in raising him from the dead; even that righteousness which the Son of God finished on the cross: and so not being ignorant of the justice of God, he goes not about to establish his own righteousness, but glorifies the name of the righteous Father, whom the world knew not, as that name is manifested by Jesus Christ.

Again, The sinner that works to make himself just, must suppose to himself a God that has no mercy to shew to the worthless and miserable, (the only proper objects of mercy) nor any grace to manifest

but unto those who differ from others by some excellent qualification. He must suppose to himself a God who cannot shew mercy to whom he will, but according to those differences whereby sinners may glory over one another, saying as the Pharisee, *God, I thank thee I am not as other men, or as this Publican.* But he that believes on him who raised Christ for the justification of sinners, acknowledges the glory of the divine mercy and grace sending the Son of God, substituting him in the room of the ungodly to whom God would shew mercy, delivering him for their offences, and raising him for their justification, without respect to any difference wherein one man can find himself excelled by another. This is to shew mercy like God. Justification is by faith, that it might be by this grace. And he that works not, but believes to be justified by grace freely through the redemption that is in Christ's blood, gives God the glory of his mercy, saying as the Publican, *God be propitious to me a sinner.* And the stronger he is in this faith, the more he glorifies God as did Abraham.

Thus we have seen the steps of Abraham's faith wherein they walk who believe in Christ for righteousness. And we may be encouraged to walk in them by these words of the prophet, *Is. li. 1. 2. 3.* "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord will comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord."

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THE EFFECTS OF FAITH.

2 COR. iv. 13.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

THE apostle here refers to what the Psalmist said in the name of Christ, Psal. cxvi. 10. *I believed, therefore have I spoken: I was greatly afflicted.* And he shews us, that as Jesus believed, and therefore spake when he was persecuted to death for the truth; even so his apostles, suffering for that same truth which they also preached, were preserved from despair, and encouraged to hope like him by the same spirit of faith that was in him. For he says, ver. 14. *Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.*

But this spirit of faith is none of those things that were peculiar to the apostles: for Peter speaks thus to all true Christians, 2 Pet. i. 1. *To them that have obtained like precious faith with us.* Even as Paul says to the Philippians, *Let your conversation be as it becometh the gospel.—Stand fast in one spirit, with one mind, striving together for the faith of the gospel: and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which he saw in me, and now bear to be in me,* Phil. i. 27.—30. And Jesus prayed the Father, not for his apostles only, (John xvii. 20. 21.) but for all that shall believe on me through their word, that they all may be one, i. e. in the truth, having the same spirit of faith. They have

have it not all in the same measure. And none of them has it in that perfection wherein Jesus had it: for in all his followers the flesh lusts against the spirit of faith. But they all have it, and are all fitted by it to follow him the author and finisher of their faith, though none of them come fully up to the perfection of the pattern.

The Holy Ghost, by whose power Jesus was conceived holy in the Virgin's womb, dwelt in him as the spirit of faith forming him into a temper and disposition suitable to the faith wherein he grew up from his infancy. And this is the Spirit of Christ, which if any man have not, he is none of his. Yea, no man can make a right profession of the faith, but by the Holy Ghost.

The truth that Jesus believed is the same that all his followers believe unto righteousness, and confess unto salvation, even this truth that he heard from the Father at his baptism, *viz.* "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED." This is the truth imported and demonstrated in his resurrection from the dead; this is the great scope of all scripture-revelation: and this is the word that he gave his disciples, to distinguish them from the world, that hated them for it; praying his Father, that they might be sanctified through this truth. He believed it, and therefore spake it: so do they, having the same spirit of faith.

The Son of God was from eternity perfectly conscious of his being the same God with the Father and the Holy Ghost, and of his being a distinct person from them in the same Godhead, the person to be sent forth, made of a woman, made under the law, to fulfil it for sinners, and reconcile them to God by his death, as a sacrifice well-pleasing to the Father. And so he had no need to be told that he is the beloved Son of God in whom he is well pleased; he could not have any occasion for this revelation, nor any use for the faith of it. But when he became
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man, he then knew this truth in his human soul, the same way that we also know it, by the same spirit of faith, opening his ear to hear the word of God, and making him give credit to the divine testimony in revelation. As he grew in wisdom, he grew up from a child in the knowledge of this truth, by means of the Old-Testament scriptures, and the revelation to his mother concerning him before his conception. See Luke ii. 46. 47. 48. 49. When he came to the baptism of John, undertaking *to fulfil all righteousness* for his people, he therein professed the faith of his being that person by whom God should be reconciled to men, even the Son of God, made under the law, to fulfil it for sinners. And he was confirmed in this faith, by the descent of the Holy Ghost upon him, and by the Father's voice from heaven testifying the same thing that he believed from his infancy. John Baptist, who saw and heard this, testified of Jesus as the Son of God, who, coming from heaven, is above all that ever were sent of God to speak to men, and as the only proper object of the Father's love. And he also testified of the Father's being well pleased in him, whom he heard undertaking to fulfil all righteousness for his people; for he said, *Behold the Lamb of God, that taketh away the sin of the world.* and he foretold, that this his testimony of him would be fully proved by his baptizing with the Holy Ghost and with fire; as we see he did on the day of Pentecost.

Jesus, after this confirmation of his faith at John's baptism, and after the trial of it by the temptation of Satan, which he overcame by the word of God, confessed and preached this truth which he believed. He shewed himself to Israel, as the beloved Son of God, by the scriptures of the Old Testament, by the testimony of John, by the divine works that he wrought among them, and by the Father's voice from heaven: and, condemning their righteousness wherein they gloried, he declared to them, that he was come to fulfil

fulfil the law; that he did always those things that pleased the Father; and that he came down from heaven to give his flesh and blood for the life of the world. When he was persecuted by the Jews for this truth that he believed and spake, he persevered in the belief and confession of it to the death, laying down his life upon it. And, even under the hiding of his Father's face from his soul, he confessed it to the Father, saying, *O my Father, if this cup may not pass away from me except I drink it, thy will be done; and, Father, into thy hands I commend my spirit.* The Holy Ghost dwelling in him as the spirit of faith, sustained him in his agony, when through that eternal Spirit he offered himself without spot a sacrifice to please the Father. The obedience he then learned from the things that he suffered, even the perfect submission and subjection to the will of the Father in drinking that cup, was the effect of his believing himself to be the Father's beloved Son, in whom he is well pleased. And by this faith, and not by any sense or feeling of the Father's love, was his soul kept from despair in his agony, and encouraged, when exceeding sorrowful unto death, to hope for the resurrection of eternal life to himself, and to all his people.

We may therefore look on this faith as the principle of his obedience to the death, by which we believe to be justified, and to which this belief must conform us. And we cannot rightly think of him as our pattern, without thinking of this spring of his conduct; nor can we walk as he walked, if we have not the same spirit of faith that formed his character, and conducted him in his life and death. If then we would know what must be the effects of the faith in us, we may look to the effects of it in our pattern, the author and finisher of our faith. And to this purpose let us observe the following instances.

1. The spirit of faith influenced him to profess the truth that he believed, though the profession of it exposed him to the hatred and contempt of the world
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and of the best esteemed in the world; though it made him a scorn to his enemies, and a fear to his friends, even when left alone to confess it in the certain prospect of death for it: *I believed, therefore have I spoken; I was greatly afflicted.* The same appeared in the apostles and first Christians having the same spirit of faith. And we see how the profession of the faith is insisted on every where in the New Testament, and connected with salvation: *With the heart man believeth unto righteousness, and with the mouth confession is made to salvation.*

The truth that Jesus and his apostles believed and spake, is signified to us in all the ordinances of the New Testament. And we confess it in the observation of these according to the institution; as we may see from Heb. x. 22.—25. It is true, men observe these ordinances wherein the faith is professed without the spirit of faith, when they go about, by them, to establish their own righteousness against Christ, whose righteousness is signified in them, as that which pleases God; even as the Jews did by the ordinances of worship in the Old Testament. But if any would seem to be spiritual, in shewing neglect to any of those institutions wherein the truth is signified to us, and professed by us, we may say the spirit that conducts them in this, is not the spirit of faith.

2. The spirit of faith made Jesus a despiser of tradition, with all the doctrines and commandments of men in religion, and at the same time a reverencer of divine revelation, to which he shewed the greatest respect and subjection, in the scriptures of the prophets, and in the ministry of John Baptist. For divine faith depends wholly on divine revelation. Faith hears nothing but God's word; and it hearkens to all that he says, with a respect due to the authority of the speaker: therefore it is the character of Jesus, and of all his followers in the faith, that they *tremble at God's word*, H. lxvi. 2. 5.

The spirit of faith led Jesus, who shewed neglect to usages that had no foundation but in tradition, into the diligent observation of every divine precept. He observed the precepts of Moses, carefully keeping the passover before he suffered. And he came all the way from Galilee to Jordan to be baptized of John. The same spirit of faith appeared in all his first followers, both Jews and Gentiles, keeping the ordinances of the gospel as the apostles delivered them, who received them from the Lord. We see how readily they submitted to baptism as soon as they believed, and how they assembled on the first day of the week to break bread. The churches, after the first church in Jerusalem, continued stedfastly in the doctrine, fellowship, breaking of bread, and prayers, praising God. For when the Gentiles received the word of the apostles as the word of God, and it wrought effectually in them, it made them followers of the churches of God which in Judea were in Christ Jesus. And the forsaking of the assembling together for the observation of the ordinances, is placed as an evidence of apostasy from the faith. The believing Jews still observed the precepts of Moses, till their consciences were loosed from the obligation of them by revelation; while the believing Gentiles did not observe these precepts, because they had divine revelation for their not observing them. So both Jews and Gentiles, as well in the things wherein they yet differed, as in the things to which they had already attained, and were agreed in, shewed subjection to the divine authority in revelation, trembling at God's word, as Jesus did before them. And upon this footing they were called to forbear one another in love, as to the things wherein they differed, endeavouring to keep the unity of the Spirit in the bond of peace. But an unity among Christians, that stands by dispensing with the neglect of any truth or precept of revelation, and by indulging a regard to the doctrines and commandments of men, cannot be called the unity of the faith. A friendship
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that is cultivated by forbearing one another, in disregarding any commandment of God, and in the keeping of human tradition, cannot be friendship with Jesus Christ, who says, *Ye are my friends, if ye do whatsoever I command you*; and, *If a man love me, he will keep my words*; and, *He that loveth me not, keepeth not my sayings*. For he that saith he abideth in him, ought himself also so to walk, even as he walked.

3. The spirit of faith made Jesus a lover of the truth which he believed, and a hater of every thing opposite to that truth. *Faith worketh by charity or love*; and it wrought in Jesus by that *charity* which *rejoiceth not in unrighteousness, but rejoiceth with the truth*. He loved the Father's name, manifested in that truth as infinitely *just* and *merciful*. And he loved them that were of that truth, *for the truth's sake*, which he gave them, and they received. Therefore he said to his Father, *O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared to them thy name, and will declare, that the love wherewith thou hast loved me, may be in them, and I in them*. While he delighted in them that were of the truth, he considered them as opposite to the world, that hated them for the sake of the truth that they received from him; and he loved them because they were not of the world: for he took no pleasure in worldly men. He considered the best esteemed among them (who were the most self-righteous) as the greatest haters of the divine name, enemies both to the mercy and justice of God manifested in the truth that he heard from the Father; and he looked on them with anger and grief. Yea, he was also displeased with his disciples, when at any time they shewed a temper opposite to the truth that they believed. He considered the best of the unbelieving Jews who opposed that truth as the children of the devil; and he ascribed any opposition to it that he found in his disci-

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ciples, to the influence of Satan upon them. Such was his charity.

His commandment to his followers in the faith is, That they love one another, even as he loved them; and they were distinguished from the beginning by their obedience to this command. The scriptures of the apostles are full of exhortations to it, as the native fruit and proper evidence of unfeigned faith. And they every where direct Christians in the outward expressions and practice of that love, which is their obedience to the gospel. For the followers of Jesus love one another, not in word and in tongue, but in work and in truth, as he did.

But as Jesus believed, that he was to reconcile enemies to God, and so gave his life for them a sacrifice well pleasing to the Father, his charity, the fruit of this faith, wrought also in the way of benevolence or good-will to those whom he looked on as his enemies for the sake of the truth, and who persecuted him to death for it in their ignorance and unbelief. So he prayed, *Father, forgive them, for they know not what they do.* And he requires the same good-will to enemies in his followers; commanding them to love their enemies, to bless them, to pray for them, and to do them good.

Jesus is a pattern to his followers in the faith, not only in doing good especially to the household of faith, as to whom charity rejoices with the truth, but also in doing good to all men, toward whom it works in the way of grace and good-will. His whole obedience to the death was a work of grace and mercy to miserable sinners, to the worthless and wretched; for the end of it was to reconcile them to God. He went about always doing good, relieving the distressed. And though he himself was supported by the liberality of those that ministered to him of their substance; yet we see his little bag, that was sometimes empty, was open to the poor. His doctrine of almsgiving, against covetousness, was ridiculed by the Pharisees,

Pharisees, who gave much alms. And the good works that are required throughout the New Testament, as the fruits and evidences of faith, are works of mercy and almsdeeds, to be done to all men, but especially to the household of faith.

The charity of Jesus, or his love to the truth that he believed and spake when he was greatly afflicted, shewed itself also in enduring all that affliction for the sake of that truth. And so he is the pattern of the charity that *endureth all things*. The Christian zeal is the fervency of the Christian charity; and as that zeal is the zeal of good works, so it likewise appears in resisting unto blood, striving against sin, after his example, who endured the contradiction of sinners against himself, and endured the cross. The Jews had a *zeal of God* that moved them to persecute him for the truth; but, in opposition to these children of the devil, his zeal shewed itself in suffering for the truth. In like manner, his first followers counted all things loss for the excellency of the truth, and suffered the loss of all things for it. And we see from this same passage, that the apostles looked on the truth, which they also believed and spake, as a precious *treasure* in their possession, for the sake of which they loved not their lives to the death.

Now, this is that charity, or love of the truth, that is opposite to the love of the world, and to all its lusts, and can dwell only in a heart purified by faith. This is that great effect of the faith, in Jesus, and in all those that have the same spirit of faith. Others may talk of this Christian virtue; but they can know nothing about it.

4. The spirit of faith in Jesus, was the spring of that *sincerity and truth* in him, in whose mouth guile was not to be found. There was a perfect agreement betwixt the belief of his heart and the confession of his mouth. He believed, and therefore he spake; not as the Pharisees, drawing near to God with the mouth, instantly worshipping day and night
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by sacrifice in the profession of the hope of the promise of Christ made to the fathers, while their hearts were far removed from him in the way of self-righteousness. And these are followed by men professing with the mouth in the Christian worship, that God is well pleased in his beloved Son; and, under this same profession, going about to establish a righteousness of their own, and to reconcile themselves to God another way. Thus their profession of the faith is a lie: And for this Antichrist is called a liar. In opposition to his followers, it is said of the followers of the Lamb, whose blood makes them without fault before the throne, *That, in their mouth was found no guile.* Agreeably to this, says the Psalmist, *Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit no guile.* And he gives this character of an inhabitant of God's house, *That he speaketh the truth in his heart.* The truth that Jesus believed and spake, is the spring of all the real sincerity that is to be found in the hearts of men. The apostles preached it in *simplicity and godly sincerity*; and, as the apostle says, in this passage, *renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.* And *singleness of heart* was from the beginning the remarkable effect of it in them that believed it; therefore it is said, Eph. iv. 21. 22. 23. 25. *If so be ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind.—Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*

They who would please God by sincerity, and make that which they suppose or seek to find in themselves the term of their acceptance with him, would do well to examine their sincerity in this profession,
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That God is well pleased in his beloved Son. For if this faith be not unfeigned, if they do not unfeignedly love this truth, and them that are of it, there is no sincerity in them. No man can be sincere in this profession without the spirit of faith. And every one that is sincere in this profession, puts off the old man, which is corrupt according to the deceitful lusts.

5. The *humility* and *self-denial* of Jesus was the effect of the spirit of faith in him. For believing himself to be the Son of God come down from heaven, to give his flesh and blood for the life of the world; therefore, having taken upon him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. When he condescended to wash the feet of his disciples, and Peter refused it, he signified to him, that if he did not humble himself, and condescend farther to wash him from his sins in his own blood, he could have no part with him: And when he called his disciples to humility and self-denial, in serving one another, he set his own example before them in this manner, *For even the Son of man came not to be served, but to serve, and to give his life a ransom for many.* When Peter, who had confessed the faith of the Son of God, shewed aversion to his humbling himself to the death, he rebuked him severely; and assured all his followers, that they must deny themselves, take up their cross, and follow him. The same mind must be in them that was also in him, if they have the same spirit of faith, and believe the same truth that he believed. It was in the faith of this truth, that he shewed the greatest self-denial, and most humble submission to the will of the Father, when he said, *Not my will, but thine be done:* for he looked on himself in the view that is expressed in these words, *Sacrifice, and offering, and burnt-offerings, and sin-offering thou didst not will, neither wast well pleased,* (which are offered
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by the law) *then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once.*—For by one offering he hath perfected for ever them that are sanctified, Heb. x. 8. 9. 10. 14. So, believing himself to be the Son of God, in whose sacrifice of himself the Father is well pleased, he denied himself to the death for his pleasure in the eternal reconciliation of his people unto him: and they who believe this same truth for their justification, must be thereby self-denied and humble; as they see the Son of God humbled to death for the pride that separated them from God, and behold how agreeable humility and self-denial is to God; and as they know that he is not to be well pleased in them, through any excelling qualification whereby they may glory over other men, but only in his beloved Son, by whose one offering all sorts of sinners, without distinction, are eternally consecrated to God. The faith of this in a sinner drawing near to God, strikes at the root of all his pride; while they that would presume to please God, in the way of thanking him that they are not as other men, (let it be even for their humility) are cherishing within their hearts the very spring of all that pride that is hateful to God, and from which they must be converted, and become as little children, or never enter his kingdom.

The love of the truth that Jesus believed and spake, is described in opposition to all the work of pride, 1 Cor. xiii. 4. 5. *Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.* And therefore the apostle John, exhorting Christians to love one another for the truth's sake, always speaks to them as *little children*, made so by the knowledge of the truth. Jesus, who believed and spake this truth, is pointed out to us in these words, Psal. cxxxi. *My heart is not haughty,*

haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child. And all they who have this for the ground of their hope of acceptance with God, must be the same way disposed, must be learning of him this same meekness and lowliness of heart. As Jesus sought not his own glory, but the honour of him that sent him, when he spake this truth that he believed, and was greatly afflicted; even so we see from this passage how his apostles behaved, believing and speaking the same truth, ver. 5. *We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake.* Their pretended successors have behaved manifestly in the very contrary way, to the reproach of Christianity. But this came to pass through their *departing from the faith*, as the apostles foretold.

6. The spirit of faith in Jesus caused him to hope for the joy that was set before him in the word, that comforted him under his great affliction. For faith in him, as well as in all his people, answers to this description that the apostle gives of it, Heb. xi. 1. *Faith is the confidence of things hoped for, the evidence of things not seen.* And so he says in this passage, *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.*

The hope of Jesus is thus described by the Psalmist, Psal. xvi. 9. 10. 11.—*My flesh shall rest in hope. For thou wilt not leave my soul in the separate state; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: fullness of joys with thy countenance, pleasures at thy right hand for evermore.* In this hope he commended his departing spirit into the Father's hands, and promised to the thief on the cross the happiness of the heavenly Paradise, that very day, with him in the separate state. And we see,

from the beginning of the following chapter, that the apostles, having the same spirit of faith, expected, upon the dissolution of the body, to be present with the Lord Jesus in heaven, to be *at home* there with him from whom they were now *absent* in the body, and to *see* him there in whom they now *believed*. Jesus hoped to be made full of joy with the Father's countenance, that was hid from his soul for the sins of his people; and promised himself fullness of joy in the nearest view and most lively sense of that which he saw not, but only believed, when he was greatly afflicted; even the sense of the Father's being well pleased in him. He hoped that his soul, beholding the Father's reconciled face, would have communion with the Father in that same divine glory that he, the Son of God, had with him before the world was. And he will give this same glory to the souls of them that believe, who *being justified by faith, rejoice in hope of the glory of God*.

Jesus expected that the Father, well pleased in his obedience to the death, would reward it by a glorious life from the dead at his right hand. He hoped for this reward as the full manifestation of the Father's infinite satisfaction and delight in the *doing of his will* by his beloved Son. He looked for a reward, in that life from the dead, suitable to the dignity of his divine person condescending to do this service, and in the enjoyment of which he would appear like himself, and as it becomes the Son of God to appear. So that if he was humbled to death in the body prepared to him when he came to do the Father's will, he hoped to be exalted in that body by a glorious life from the dead on the Father's right hand, reigning in midst of his enemies till they be made his footstool, judging the world, and inheriting all things made new, as heir of all things; and by this he expected that the divine glory of his person, which he had with the Father before the world, and which was veiled in his humiliation, should shine forth

forth in its brightness to angels and men. Therefore he prayed the Father in these words, "I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was."

As Jesus hoped for this glorious life from the dead to himself, and to all his people, as his reward; so all that have the same spirit of faith hope to share with him, as joint heirs, in that reward of his doing that will of the Father whereby they are justified. And so the apostle says in this context, *Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.* They that have the spirit of faith hope for his coming, having his reward with him, to give to every one of them according to his works of love to the truth manifesting their belief of it. And they are encouraged in the work of faith and labour of love, and in suffering for the truth, by that Holy Spirit of promise giving them fellowship with Jesus Christ in the light of the Father's countenance, as an earnest of the glory that shall be revealed in them; so that *hope maketh not ashamed, because the love of God is shed abroad in their hearts by the Holy Ghost.* And this is the Christian hope that every man must be a stranger to who has not the spirit of faith.

7. The *patience* of Jesus was the effect of the Spirit of faith in him when he was greatly afflicted. And this patience appeared in his apostles having the same spirit of faith, as we see from this text and context. Patience includes faith, and all the other effects of it, as being our abiding and continuing in them under the trial of faith. Therefore James says, *Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* The trial of faith gives room to the whole work of faith. And patience includes all that work. But hope is an especial ingredient of it. Therefore it is called the *patience of hope.*

And we see it was so in Jesus the author and finisher of our faith, *who, for the joy that was set before him, endured the cross, despising the shame.* Patience in suffering with Christ, and consolation by the following glory, is the great scope of the scriptures of the prophets, in whom *the Spirit of Christ testified beforehand the sufferings of Christ, and the glory that should follow.* And the gospel, preached by the apostles with the Holy Ghost sent down from heaven, declaring the sufferings of Jesus, with his following glory, and calling us to suffer with him, that we may be glorified together, is wholly a doctrine of patience and consolation. So that God, manifested in the gospel, is by this distinguished, and from this styled, *The God of patience and consolation.* And they who believe to be justified by Christ's patience, and look for the glory following his sufferings, must *arm themselves with the same mind, to suffer with him who hath suffered for them in the flesh.* Therefore we find Paul, professing his faith in Christ's righteousness, and love to that, in opposition to his own; at the same time, shewing a strong desire toward the *fellowship of his sufferings and conformity to his death,* that so he might *attain to that resurrection of the dead.* And he tells us, that all true Christians must be *thus minded.*

When men professing Christianity departed from the apostolic faith, they studied to shun suffering persecution for the cross of Christ. And having got hold of worldly power to defend themselves from persecution, they departed from Christ's command of *subjection to the powers that be;* and they at last employed that power to persecute in the name of the *patient Jesus!* But this is one of the characters of Antichrist; in opposition to whom we find the character of Christ's followers in the faith thus stated in the Book of the Revelation: *He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword,* (compare Matth.

xxvi. 52.) *Here is the PATIENCE and the FAITH of the saints.*

Having thus mentioned the most remarkable effects of faith in Jesus, and having, at the same time, observed how they appeared in those who had the same spirit of faith; we may now, by these, reflect upon our belief, and see if it can appear unfeigned by its proper fruits. For if we have that same spirit of faith, it must have the same effects in us: and if we have it not, we are none of Christ's, we are not Christians.

Let us shew our faith by its fruits. And if we cannot pretend to come up to the perfection of the sinless pattern, we may go forth by their footsteps who stand in the New Testament as patterns of the imitation of Christ, having the flesh in them lusting against the spirit of faith, as well as we. The Hebrews are put in mind of the apostles, who first preached the gospel to them, and were their first presbyters or bishops in Jerusalem, when it is said to them, Heb. xiii. 7. *Remember your rulers who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and for ever.* Paul appears in the New Testament as the pattern of the long-suffering and grace of our Lord exceeding abundant to sinners, with faith and love that is in Christ Jesus. And if we be partakers of that grace, to them that believe in Christ to eternal life, whereof we have a pattern shewed us in Paul; then we must take him likewise for our pattern in following Christ; as he says, *Be ye followers of me, even as I also am of Christ*; and as he also says, *Those things which ye have both learned and received, and heard and seen in me, do, and the God of peace shall be with you.* Those things which they had heard and seen in him, are the same that he calls *true, honest, just, pure, lovely, and of good report.* And these were the effects of faith. In these lay the *virtue* of the first followers of Jesus, and these had the *praise* among them.

NOTES

NOTES ON SCRIPTURE-TEXTS.

NUMBER III.

The FALL of the ANGELS; the FALL of MAN;
Observes on the SERMON on the MOUNT;
The FLESH and SPIRIT; The RIGHTEOUS-
NESS of GOD by FAITH; and, SALVATION
to a BELIEVER'S HOUSE.

Thy righteousness is an everlasting righteousness, and thy law is the truth. Psal. cxix. 142.

The righteousness of thy testimonies is everlasting. Ver. 144.

[First published in the year 1748.]

The FALL of the ANGELS.

JOHN viii. 40. 44. 45.

But now ye seek to kill me, a man that hath told you the truth which I have heard of God.—Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because the truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell the truth, ye believe me not.

THE truth that the man Jesus heard of God was, “Thou art my beloved Son, in thee I am well pleased,” Luke iii. 22. He heard this from the Father at the baptism of John, who was sent to manifest him to Israel, and who “bare record that this is the Son of God,” and pointed him out as “the Lamb of God that taketh away the sin of the world.” This truth

truth was immediately called in question, and the faith of Jesus tried by Satan in the temptation. And Jesus, when he had overcome him by the word of God, preached this truth; and manifested it, by the prophecies of the Old Testament, by the testimony of John Baptist, by the divine works that he wrought even as the Father, and by the Father's testimony: and he at last died upon it; referring to his resurrection, and the glory following his sufferings, as the full proof of it. His disciples, who believed this truth, worshipped him; while it was the great point of religion with them, as with every Jew at that time, to worship God only: and this point was strongly held, against Satan, by Jesus, who received worship from the believers of this truth. And the Jews, who believed it not, sought to kill him for it; as we see from John v. 16. 17. 18. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him; because he not only had broken the sabbath, but said also, that God was his father, making himself equal with God." John viii. 58. 59. "Jesus said unto them, before Abraham was, I AM. Then took they up stones to cast at him." John x. 30.—33. "I and my Father are one. Then the Jews took up stones again to stone him.—For a good work we stone thee not; but for blasphemy, and because thou, being a man, makest thyself God." And they at last passed a solemn sentence of death on him, as a blasphemer, for asserting this truth; which was soon after demonstrated by his resurrection from the dead, and by the descent of the Holy Ghost.

While the Jews were opposing this truth, they pleaded a peculiar relation to God, as his children by their father Abraham. But they knew not that this privilege, wherein they boasted, was founded
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in their fleshly relation to Christ, that *seed* promised to Abraham, who is the Son of God. And Jesus signified to them, that while they were guilty of opposing this truth, they could be no otherwise in the family of God, than as Ishmael the servant, the son of the bond-woman, was in Abraham's house, who was cast out for persecuting Isaac the son and heir; and that the true and everlasting freedom of children in God's house, in distinction from bond-men, is only through him who is the true Son of God. And he shewed them the vanity of their boasting in Abraham as their father, when they did not the works of Abraham, who rejoiced to see his day afar off; but did the deeds of another father, even the devil, who abode not in the truth, and was a murderer: for they shewed themselves to be his *seed*, by seeking to kill him who told them the truth.

The *truth*, then, wherein the *devil* abode not, must be that same which Abraham believed and rejoiced in, and which this spurious seed of Abraham disbelieved and hated. And so we have here an account of the devil's fall from his first estate. He is here distinguished from the angels that stood, by this: He *stood not in the truth*. This plainly imports, that this same truth was made known to him, and some way acknowledged by him, before he fell; and that he fell by apostasy from it.

All the angels are represented as harmoniously praising God when the earth began to be formed, Job xxxviii. 4.—7. "Where wast thou when I laid the foundations of the earth?—when the morning-stars sang together, and all the sons of God shouted for joy." As they were witnesses, from the beginning, to the formation of this visible world out of the earth without form and void, with the darkness covering the face of it; they could not be strangers to the solemnity wherewith it was finished in man, whom they saw made in the image of Elohim. And this was a very proper occasion for their having notice

tice of this great truth, That the Son of God was to be united with his creatures in man, and in this creature having dominion over all things that were created by him, in heaven and earth, visible and invisible, whether thrones, or dominions, or principalities, or powers. Whereas, the elect holy angels stand in the humble acknowledgment and love of this truth; the devil, with his angels, fell by a proud disaffection to it. And so he became a liar, and a murderer; as he was to the parents of mankind, and, after the truth was revealed to them, stirred up Cain his child to murder Abel, a believer and lover of it.

The devil, when he fell from the truth, changed the word of God, concerning *the tree of knowledge of good and evil*, into a lie, by a false gloss; and so deceived our first parents, and murdered mankind, in his enmity to this truth. And his children the Jews, under his influence, turned the revelation of the Old Testament, concerning that *seed*, the *Messiah*, into a lie; and so killed the Messiah for the truth, which they condemned as blasphemy.

They boast in vain of the sincerity of their inquiries, and of their love to truth in general, who have this truth revealed to them as it is in the gospel, and yet cannot submit to it: for this truth never was, nor can be opposed, without that deceit and proud enmity, which came to be the devil's character, through his not standing in this same truth.

The apostle gives this reason why a *novice*, or one newly planted in the church, should not be put in the bishop's office, however he may appear otherwise qualified for it, *lest, being lifted up with pride, he fall into the condemnation of the devil*, 1 Tim. iii. 6. And this lets us see, that the devil fell by being lifted up with pride: for he, finding himself a glorious chief among angels, the highest order of creatures, and far excelling man, could not submit to the truth, could not bear the thought, that the Son of God,

condescending to unite himself with the creatures, should not take on him the nature of angels, but become that lower creature man; and, being made lower than the angels for the suffering of death, should, in his human nature, rule over angels, as servants to him, and his redeemed church of mankind. Jesus opposes his own character to this pride in the devil, and in those who are under his influence, when he says, "I have not a devil; but I honour my Father;—and I seek not mine own glory." The opposition made by men to the truth, as it is revealed among them, flows also from their pride, despising the Son of God, in whom the Father is well pleased; while they value themselves by those things wherein they glory over one another, judging that it becomes God to be well pleased in them, beyond others whom he has not made so fit for acceptance with him. For thus we see the Pharisee is represented applying for the favour of God, "God, I thank thee, I am not as other men,—or even as this Publican." It was this pride that moved the Jews to hate the Lord Jesus; because he testified, that their works of righteousness were evil, and could not please God; and that he was well pleased in him, his beloved Son, who came to fulfil the law, which none of them were keeping, and who came down from heaven to give his flesh and blood for the life of the world. They could not bear the truth, by which, not the righteous, but sinners, were called to repentance, and the Publicans and harlots went into the kingdom of God before the Pharisees. Paul points out this pride as the spring of their opposition to the gospel, when he says, Rom. x. 3. *They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* We cannot enter into the kingdom of heaven, except we be converted from this pride, that will not submit to the righteousness of God; and become as little children, receiving it as they who can
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do nothing to entitle themselves to it. And, by converting us from this pride, God translates us from the power of darkness, or the kingdom of Satan, into the kingdom of the Son of his love, "in whom we have redemption through his blood, even the forgiveness of sins."

The opposition that Judaizing Christians made to the truth, flowed also from this pride, whereby they would glory in something besides Christ's cross. And this same pride is the root of the Antichristian departure from the faith, and of all that opposition to Christ in the name of Christ that we see in the world called *Christian*. The apostles Peter and Jude, compare this apostasy of Antichrist to the fall of the angels, 2 Pet. ii. 4. Jude, ver. 6. Jude describes the sin of these angels, for which they are *reserved in everlasting chains under darkness, unto the judgment of the great day*, in this manner, *The angels which kept not their beginning, but left their own habitation*. This makes their sin to be apostasy like that by which Israel fell in the wilderness, ver. 5. And that from which they apostatized, was, says Jude, their own *beginning*, and their proper *habitation*. The *beginning*, *αρχή* is a title of the Son of God, frequent in the New Testament, taken, as would seem, from Prov. viii. 22. where Wisdom says, *The Lord possessed me, the beginning, his way, before his works from thence*. We see him also called God's way by Moses, Exod. xxxiii. 13. And Jesus, referring to this, calls himself the way, John xiv. 4. 5. 6. Now, this is the *beginning*, God's way to his works, that these angels kept not when they abode not in the truth. And we may see from the following scriptures, what was their native *habitation* which they left when they stood not in the truth, Deut. xxxiii. 27. *The eternal God thy refuge*. Heb. *habitation*. Psal. xc. 1. *Lord, thou hast been our dwelling-place*. Psal. xci. 1. *He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty*; and ver. 9. *Because thou*

hast made the Lord which is my refuge, even the Most High, thy habitation. Psal. lxxi. 3. *Be thou to me for a rock of habitation.* And the apostle John, speaking of the love of that truth for the sake of which Christians love one another, even the truth wherein the devil abode not, says, 1 John iv. 15. 16. *He that dwelleth in love, dwelleth in God.*

The devil kept not his beginning, but left his own habitation, by seeking his own glory aside from him who was his beginning. And so, envying man for the sake of that truth, which he looked on as debasing to himself, he went about to deceive him, and fought his death, if thereby he might overthrow the truth. Yet this same opposition made way for the revelation of the truth among fallen mankind to his destruction. And when the Jews, under his influence, killed Jesus for the truth, this also served to discover it more gloriously, to the destruction of the Jewish nation, and the salvation of the whole seed of the woman. And the Son of God, through his death, destroys the devil, and delivers his own people of all sorts of mankind.

And so shall the truth always triumph over all the deceit and violence wherewith it can be opposed, to the ruin of its opposers, the *serpent* and *his seed*.

THE FALL OF MAN.

GEN. iii. 1.—6.

Ver. 1. **N**OW *the serpent was more subtil than any beast of the field which the Lord God had made:—*

It appeared so in the fact here narrated. And the New Testament lets us understand how it came to be so, by pointing to this passage in describing the devil as the deceiver of mankind, Rev. xii. 9. *That old serpent, called the Devil and Satan, which deceiveth the whole world.* Rev. xx. 2. 3. *And he laid hold on*
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the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years,—that he should deceive the nations no more, till the thousand years should be fulfilled. 2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. See ver. 4. 13. 14. 15. This great subtilty of the serpent was owing to the possession of the devil. It was he that opened its mouth to speak. And the less it had of natural capacity for speech and reasoning upon what passed betwixt God and man, it was the more fit to be his instrument in this temptation.

— And said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

The serpent's speaking and talking on this subject proper to man, could not but surprise the woman, considering its natural unfitness, and call in all her attention and thought to the cause of an effect so extraordinary. And if we shall suppose the serpent first eating of the fruit of that tree in the woman's sight, and then speaking as it did; this would lead her to think of a virtue in the tree to enlarge the capacity of a living creature exceedingly in the point of wisdom and knowledge: for she had a proof of it before her, if she saw a creature, which was so far below her naturally, becoming capable to converse with her by no other perceivable means but eating of that fruit. And this would serve much to give credit to the following bold assertion of the serpent, *In the day ye eat thereof, ye shall be as God*; and prepare her mind to receive it. The beginning of the serpent's speech is abrupt: for it has been observed, that the Hebrew phrase, here translated *yea*, or *yea because*, does not usually begin a Hebrew sentence, but seems to refer to something going before. And what should it refer to, rather than the serpent's eating of the tree of which it speaks to the woman? Yea, we have the very words of Moses for it, that the woman was induced

duced to eat of this fruit, not only by what she heard the serpent say, but by what she *saw*: ver. 6. *And when the woman saw, that the tree was good for food,—pleasant to the eyes, and—to be desired to make wise, she took of the fruit thereof, and did eat.* She could see the fruit laid open to her, and behold it within as well as without, by the serpent's eating; she could observe the serpent eating it with signs of pleasure and refreshment; and she could behold the mouth of the serpent opened to speak to her as man, upon its eating of the fruit: and how otherwise could she now see, more than before, that it was pleasant to the eyes, good for food, and to be desired to make wise? Thus the serpent was more subtil than any living creature of the ground; beguiling the woman, first by action, and then by words, both well fitted to deceive.

The devil, possessing the serpent, knew well where to make the impression in this attack. He applied himself to the woman, as most easily impressed thro' the delicacy of her constitution; that by her, whom God had made a help meet for the man, and amiable above all creatures to him, the whole temptation might come home upon him with the greatest force, through the tenderness of his affection to the bone of his bone, and flesh of his flesh. And so we find Adam acknowledging to God, that he was prevailed on by this to eat of the tree whereof he commanded him that he should not eat: ver. 11. 12. *The woman whom thou gavest with me, she gave me of the tree, and I did eat.*

Man was made to live by his food; yet not by that alone, nor independent of the Author and Lord of his life, who gave him his meat whereby he should live, Gen. i. 27. 29. and chap. ii. 7. 8. 9. 15. And this was the tenor of the grant, chap. ii. 16. 17. *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat*
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of it: for in the day that thou eatest thereof, thou shalt surely die. This declared man's dependence on God, of whom he held his life and his food. And it was highly proper, that he should live, not by his meat alone, but by the word of God, that granted him food for his life with a limitation and reserve, shewing his dependence on the Author and Lord of his life: so that his breaking through this limitation, and eating the forbidden meat, was renouncing his dependence, and forfeited his life. We see, in like manner, the grant of flesh for food to fallen man reserves the blood, to shew his dependence on the atonement which is by blood: and the eating of it was cutting off, or death, by the law of Moses; even as the New Testament makes it a term of communion in the Christian church.

And here it is to be observed, that God dealt with man, from the very first, by revelation, and what is called *positive institution*; and did not, even then, leave him to what was manifest in him without revelation, as the sole rule of his obedience and subjection to God, upon which his life depended. He naturally knew God by the things that are made, and had a natural sense of right and wrong in his conscience without revelation. But his life depended not wholly on this. Nor was it laid upon his conduct, regulated by his own reasoning, when his reason was yet right.

It depended on a word of God spoken to him. And the devil, as he himself *stood not in the truth* that was revealed to him, tempted man upon the word that God spake to him, and not upon what was manifest in him without revelation. His business was, to work upon his sense and natural knowledge, and to turn his reasoning against the revelation upon which he knew his life depended. So we find him taking occasion from the hunger of Jesus, to tempt him upon the truth which he heard of the Father, the revelation made to him at his baptism. But he stood firm against the

the tempter, and foiled him, holding the point that our first parents had let go, *viz. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

The question that the devil put in the mouth of the serpent to the woman, together with what she saw, served to raise a doubt in her mind, and make her hesitate about the goodness of God in the revelation of his will concerning the food of their lives, and that tree; and likewise about the truth of God in that revelation, as they had been made to understand it. In like manner, he moved a question to Jesus, and sought to raise a doubt, from the situation wherein he found him, about the truth that he had heard from the Father, desiring him to seek a proof of it in his present condition: Matth. iv. 2. 3. *Jesus——was——an hungred. And when the tempter came to him, he said, IF THOU BE THE SON OF GOD, command that these stones be made bread; and ver 6. If thou be the Son of God, cast thyself down. And whatever length his temptations may come, they ordinarily begin with a question, and a doubt moved, to draw our attention to reasonings against revelation.*

Ver. 2. 3. *And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

This answer to the devil's question has the air of a vindication of the divine goodness in his word with respect to their food, which she declares; but, at the same time, it betrays some beginnings of a doubt about it taking place in her mind. For, 1. She shuns to call the forbidden tree by the name given it in the prohibition, "The tree of the knowledge of good and evil;" as suspecting, from what she saw, that it was so called, not because it served as the test to prove good or evil in man, but on account of some virtue in it to make wise; which she could not reconcile with God's denying

denying the use of it on pain of death to man, whom he had made for knowledge. 2. She expresses the threatening softly, and smooths it: *Lest ye die*, (says she) in place of "In the day thou eatest thereof, thou shalt surely die." And this shews some hesitation in her mind about severity in the threatening, which, if executed as it was said, she could not reconcile to the goodness of God. This she had by applying her mind to inquire into hidden causes; which was none of her business. It belonged not to her to reason about the declared will of her Creator, to reconcile it with appearances; but to know and do her duty, according to the plain command which she here confesses.

Ver. 4. 5. *And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as God, knowing good and evil.*

Here the tempter pursues his advantage, and presses upon that place where the woman's mind began to waver and give ground: for whereas she halted at the consistency of the threatening, in its full force, with the divine goodness; he boldly denies the necessary connection betwixt disobedience and death, and says, *Ye shall not surely die*. And then, to support this, he gives such a meaning to the name that God gave the forbidden tree, as agreed with what she *saw*. And from that appearance, as a fact, he affirms, that God gave it that name, because he knew, that, in place of dying in the day they did eat thereof, they would become wise as God.

If we take *knowing good and evil* in the devil's sense here, where he commences interpreter of revelation to man, he must be saying something like this: "Ye shall be moral philosophers, excellent reasoners, and judges upon the eternal fitness of things: and, in place of being subject, as you are now without asking questions, to the will of God notified to you in the simple dictates of your conscience, or in revelation, as not knowing like him what is fit for you, you shall

be able to know by your own reasoning, what is good and what is evil; and to judge for yourselves, independently of God; and from your own insight into the nature of things, what is fit or unfit, and what is good and bad: and so you shall be wise enough to conduct yourselves in this matter, even supposing there were no God to command or direct you. And you shall be no less capable to know and to judge how it is proper the Deity should deal with you, what he should in reason expect from you, and how he ought to treat you as to happiness or misery." If all this was not intended at first by the devil, one thing is certain, it has appeared at last among mankind whom he deceives, especially among some who look on themselves as the wisest.

But whatever he intended by *being as God, knowing good and evil*, it is manifest, that his wresting the word of God to man, as he did, served to corrupt man's natural inclination to knowledge, and to the imitation of God; and tended to possess his mind with such thoughts of God, as would make him a sinner after the devil's own likeness. For, 1. He represents God as dealing deceitfully with man in his word to him, which he perverts, and changes into a lie. And when the divine veracity was questioned in man's mind, it lost truth, and he became deceitful in conceiving of God as dealing deceitfully with him. 2. He represents God to our first parents, as denying them the use of that tree which he knew would be more beneficial to them than any thing he had bestowed on them. And when this took with them, they became alienated from God; enmity took place in their souls, and they became evil and malignant, by allowing of a thought against the divine goodness in forbidding them the use of that tree on pain of death. 3. He presents to them *nature* aside from God, and points out the power of nature in that forbidden tree, as able to raise them, without God, to a state far excelling that wherein God had placed them, even to make them wise as God.

God. And when they hearkened to this, then atheistical pride took possession of their souls. They came short of the glory of God, and began to seek their own glory, aside from their Creator, relying on nature to make them as God, knowing good and evil. In this manner did the devil draw his own image on man; and man became like him in *deceit*, and *enmity*, and *pride*, as much as he could be without knowing that *truth* from which the devil apostatized; and so very fit to resist and oppose that truth, when it should be revealed to him.

Ver. 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make wise, she took of the fruit thereof, and did eat;—*

These three things, which were set before her eyes by the action of the serpent that spake to her, moved her to eat of the forbidden tree, when she was persuaded, by what it said, that death would not be the certain consequence of her eating. And these motives affected her *heart*, her *soul*, and her *mind*, or her *soul*, *body*, and *spirit*; and tainted all the three *lives* with enmity to God, that plainly shewed itself in eating of the tree whereof he commanded that they should not eat. See Rom. viii. 7. And, by being thus moved to eat of that forbidden tree, *the lust of the flesh*, *the lust of the eyes*, and *the pride of life*, took the place of that love which God requires in the *whole heart*, the *whole soul*, and the *whole mind*. Love to any thing more than God, and without him, is *lust*. And our inclining to gratify any of our appetites in any point beyond the limits set to them in the divine law, is *concupiscence*, and enmity against God; though these appetites be in themselves good, and the gratification of them, within the bounds of God's law, be lawful, and right, and consistent with the love of God. The corruption that is in the world is through lust in these three branches, all springing from this first transgression. The forbidden tree was thought *good for food*;
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and here began the *lust of the flesh*, or the love of all sensual pleasures more than God. It was a *desire to the eyes*; and here the *lust of the eyes*, or covetousness, entered the human soul. And it was *to be desired to make wise*; here *pride* and ambition took place: for though there were not yet these many things in the life of fallen men wherein they seek to glory and boast themselves; yet there is none of these things more boasted in than wisdom, and there is no pride of life greater than the pride of knowledge. Men hardly bear contempt as ignorant and foolish, and resent nothing more than a reflection on their wisdom. And a man's saying to his brother, *Thou fool*, is a transgression of the law that says, *Thou shalt not kill*.

—And gave also unto her husband with her, and he did eat.

His eating was from the same motives, but enforced to him by the affection betwixt him and the woman, which was corrupted, and turned against God, by becoming subservient to this disobedience. For when the woman was deceived and in the transgression, her affection to her husband shewed itself to be corrupted, in setting her on to make him partake with her, and so tempt him to disobedience. And his affection to her was the channel by which the temptation was conveyed to his mind; and by it the motives to the eating of the fruit of the tree found access to him, and prevailed on him to eat of it. And hence came that *shame*, which they knew not while that passion was not corrupted, and before it served, as it now did, to make them transgressors of the divine law. See Gen. ii. 25. and chap. iii. 6. 7. While they were innocent, they had no cause of shame or fear. And therefore, when Adam hid himself from the presence of the Lord, being afraid because he was naked, the Lord said, *Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat?* This shame flowed from the consciousness of guilt, which they knew not before

before they sinned. The punishment of sin is called in scripture *everlasting shame*. And Christ, bearing our sins, suffered *shame*. But this *shame* of our first parents pointed to the organs of that connection betwixt them, which served to make Adam a sinner; so they sought a covering to these: for as the woman gave the fruit to her husband *with her*; so he said, *The woman whom thou gavest WITH ME, she gave me, and I did eat.*

The apostle gives this influence of the deceived woman upon the man in the first transgression, as a reason why he commands the Christian woman to learn in silence with all subjection, and suffers her not to teach or dictate to the man, 1 Tim. ii. 11. 12. 13. 14.

And as we have a divine revelation that serves to recover us from all the dismal consequences of that first transgression; let us learn from this passage, to take heed of temptations, arising from our bread, or from our inclination to the other sex, moving us to question any thing of the truth of that revelation, or to venture upon the transgression or neglect of the least command or institution of that revelation, with hopes of impunity. Let us be jealous over ourselves, lest by any means, as the serpent beguiled Eve thro' his subtilty, our minds should be corrupted from the simplicity that is in Christ: and, instead of philosophising upon the revelation, or seeking any way to be wise above what is written, let us believe and obey the plain simple word of God, which is our greatest wisdom.

GENESIS iii. 22. 23.

And Jehovah Elohim said, Behold, the man is become as one of us, to know good and evil. And now, lest he should put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore Jehovah Elohim sent him forth from the garden of Eden, to till the ground from whence he was taken.

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P A R A P H R A S E.

Behold man has renounced his dependence, and is become independent, as a divine person, to know good and evil of himself, and to be his own director by his wisdom and reasoning. With this view he eat of the forbidden tree; and, having entered upon this course, he will pursue it. And now, lest, by doing what seems good to him, he should presume, that the life forfeited by renouncing his subjection, is due to him; and so take and eat of that tree, which served once as a sign to assure him of life by his obedience, and think to live for ever by it, even as he thought to be wise as God by eating of the other tree: therefore let him be sent forth from the garden, where he was to live happy by his obedience, to till the ground from whence he was taken, till he return to his original dust, and so to feel the effects of his disobedience, according to the sentence passed on him.

Observes on the Sermon on the Mount.

MATTH. v. vi. and vii.

Obs. I. **T**HE law of which our Lord here speaks, saying, *he came to fulfill it*, and calling his disciples to obey it, is the same that his apostle Paul speaks of, in his epistle to the Romans, even the law that said, *Thou shalt not covet*. And it is the same that his apostle James also speaks of, when he says, *Whosoever shall keep the whole law, and yet offend in one, he is guilty of all: for he that said, Do not commit adultery, said also, Do not kill*. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. He calls this *the royal law, the perfect law of liberty, and the law of liberty* whereby we shall be judged. This is the law that was contained in the *ten words* that God spake to Israel from Sinai; and

and that is summed up in these two by our Lord, *Thou shalt love the Lord thy God with all thy heart, soul, and mind*, and, *Thou shalt love thy neighbour as thyself*. And he says, *On these two commandments hang all the law and the prophets*. His discourse here goes upon this law, even the law that said to the ancients, *Thou shalt not kill*, and, *Thou shalt not commit adultery*.

When he makes mention of *the judgment*, and *the council*, and of *the judge*, the *adversary*, the *officer*, and the *prison*; he refers to the judgment in the nation of Israel, and to what is called the *judicial law*. But he only takes a similitude from this, and uses it as a figure of the eternal judgment that belongs to the law as he here gives it. And he, at the same time, refers in the same way to the service of the tabernacle, when he speaks of bringing the *gift to the altar*: for he uses that only as the type of the heavenly altar, and heavenly worship of the New-Testament church, or *kingdom of heaven*; which is insinuated to us in this Sermon on the Mount, by what he says of directing our prayers to *our Father in heaven*. and of *serving God*, in opposition to Mammon, by *laying up treasures in heaven*, and of looking for that *great reward in heaven*.

So we must conceive the law, in this Sermon, as standing quite abstracted from its particular application to the peculiar state of the nation of Israel, in the *precepts and judgments* of the covenant made with that nation at Sinai.

II. It was more easy to keep the law, as it stood in the covenant of Sinai, to be obeyed by the nation of Israel, with the promise of national happiness, and the threatening of temporal evils and death, to be executed by the judges, than it is to keep it according to the account that the Lord gives of it in this Sermon.

For, in his account, he that is angry with his brother without a cause, is liable to the judgment as a murderer; he that looks on a woman to lust after her,

her, commits adultery; and he that swears by any oath in common conversation, is a taker of God's name in vain; he that, in place of patiently bearing wrongs, studies to redress and defend himself by revenging evil on his enemy, and shews hatred to him, by neglecting to do him all the good in his power, transgresses the law of love to his neighbour; he that gives alms, and that prays and fasts, otherwise than as in the sight of the Father in heaven, is as if he did not these duties of religion at all; and he that lays up treasures for himself on the earth, in place of laying them up with the Father in heaven by almsgiving, and who is anxious for the future, in place of trusting him with his life, is a covetous man, and an idolater, a worshipper of Mammon in place of God.

Surely it was not in this view of the law that Paul could say he was *touching the righteousness which is in the law blameless*. Nor could the young man who came to Jesus asking what he should do to inherit eternal life, have the commandments in this view, when he said, *All these have I kept from my youth up*.

If the nation of Israel kept the letter of the law; if they did not transgress it so as to be liable to punishment by the judges, this was their righteousness; and this had its reward, even the national earthly happiness promised in God's covenant with that nation. A man might be blameless as to this righteousness, and yet very guilty as a transgressor of the law in our Lord's account of it. He loved the young man, who could say, *All these have I kept*; because he had that righteousness of the letter, which God rewarded with the happiness of the earthly inheritance: but he could not, by this righteousness, inherit eternal life.

Yet there was a foundation in the law of Moses, for the account that the Lord here gives of it. For when that law says, *Thou shalt not covet*, it plainly touches the thoughts and intents of the heart. And this served to convince him of sin, who said he was *touching*
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the righteousness which is in the law blameless. We may also see the same thing from that commandment, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength* : as likewise from the Lord's threatenings, by Moses, to punish men for a wicked thought in their hearts.

The righteousness of the Scribes and Pharisees may be called the righteousness of the letter of the law. But the righteousness that is called for in this Sermon, is the righteousness of the spirit of the law. This is far more beyond our power than the righteousness of the letter. And by this we may perceive that Christ came not to free us from the *bondage* of the law, and make it an easy *yoke* to us, by giving down any thing of its demand, or by teaching us a more easy way of obeying it, to make ourselves righteous thereby. He insists upon every jot and tittle of the law's demand, according to its spirit and full import, as well as its letter. And he assures us, we cannot enter his kingdom, except our *righteousness exceed the righteousness of the Scribes and Pharisees.*

Our Lord here gives us the spirit of the law, as the law of his kingdom, the *royal law*, which James calls *the perfect law.*

III. The law, as here delivered by the Lord Jesus to his disciples, refers not to temporal judgment, as it did when delivered to the nation of Israel by Moses ; but it refers wholly to eternal judgment.

The punishment of disobedience to the law, as here given, is, *casting into hell, and hell-fire* ; the same with *everlasting fire*, and the *fire that never shall be quenched*, Matth. xviii. 8. 9. Mark ix. 45.

And the reward here promised, and annexed to the required obedience, is heavenly and eternal ; *the kingdom of heaven*, the same with *the everlasting kingdom of our Lord and Saviour Jesus Christ*, 2 Pet. i. 11. There is nothing temporal here promised to the obedient, (who are called to bear injuries without re-

senting them, and are supposed to be suffering persecution for righteousness sake) but only the *adding* of food and raiment to them, seeking first the kingdom of God, and his righteousness, in distinction from the nations of this world, seeking what to eat and drink, and wherewith to be clothed for the future, by laying up to themselves treasures on the earth for that purpose. The reward wherewith their heavenly Father shall reward them openly, the blessedness promised them, Is no other than the *blessedness* of being *recompensed at the resurrection of the just*. This will appear to us in the following scriptural view of the beatitudes.

——“THEIRS IS THE KINGDOM OF HEAVEN.” 2. Tim. iv. 18, “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.”

——“THEY SHALL BE COMFORTED.” Rev. xxi. 4. “God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

——“THEY SHALL INHERIT THE EARTH.” Rev. v. 10.——“And we shall reign on the earth.” Chap. xx. 6. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.” Psal. xxxvii. 9. 10. 11. 34. For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be.——But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.----Wait on the Lord, and keep his way, and he shall exalt thee to inherit the earth: when the wicked are cut off, thou shalt see it.” Dan. ii. 44. “And in the days of these kings, shall the God of heaven set up a kingdom which never shall be destroyed. And the kingdom shall not be left to other people.”

people. It shall break in pieces, and consume all these kingdoms, and it shall stand for ever." Chap. vii. 26. 27. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High Ones, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him."

—"THEY SHALL BE FILLED." Rev. vii. 16. 17. "They shall hunger no more, neither thirst any more.—For the Lamb which is in the midst of the throne, shall feed them."

—"THEY SHALL OBTAIN MERCY." Jude 21. Looking for the mercy of our Lord Jesus Christ unto eternal life." 2 Tim. i. 18. "The Lord grant unto him that he may find mercy of the Lord in that day."

—"THEY SHALL SEE GOD." Rev. xxii. 4. "They shall see his face." Job xix. 26. "And though after my skin worms destroy this body, yet in my flesh shall I see God." 1 John iii. 2. 3. When he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

----"THEY SHALL BE CALLED THE CHILDREN OF GOD," Luke xx. 36. "They ---are the children of God, being the children of the resurrection." Rom. viii. 19. 23. "The manifestation of the sons of God.---The adoption, to wit, the redemption of the body." Rev xxi. "I will be his God, and he shall be my son."

----"GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU." Rev. xi. 18.—The time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy

thy name, small and great, and shouldst destroy them which destroy the earth."

IV. The Lord Jesus gives us the law here in the shape wherein he came to fulfil it, who is the end of the law for righteousness to every one that believeth.

He declares, that he came not to slacken the demand of the law, or to loose the connection betwixt every sin and the curse of God, or to make the condition of life and term of acceptance with God less than a perfect obedience: but that he came to fulfil it: for he says, "Think not that I am come to destroy the law or the prophets *. I am not come to destroy, but to fulfil †. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be done."

And truly this was the great errand upon which the Son of God came forth from the Father, and came into the world, to satisfy the demand of the law, and fulfil all righteousness for sinners. Gal. iv. 4. 5. "But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Heb. x. 5. 6. 7. "When he cometh into the world, he saith, Sacrifice and offering thou didst not will, but a body hast

* Compare chap. vii. 12. and chap. xxii. 37. 38. 39. 40.'

† To fulfil the law here, must be to do it fully; even as we see, ver. 19. doing these commands opposed to loosing them, just as fulfilling here. But a certain author of a catechism, who pretends to confine himself to scripture-words, could not forbear giving us this gloss on the text, That Christ came fully to preach the law. And he supports it by two texts, where our translators, either in the text or margin, have rendered the same Greek word, *to preach fully*. But it will appear, that in both these texts, the Greek word should have been rendered, *to fulfil*, as here, according to its usual and proper signification. The first is Rom. xv. 19.; where it appears, from ver. 18. that the apostle calls making the Gentiles obedient, fulfilling the gospel. And the other is Col. i. 25.; where the following verses shew, that Paul is saying, his ministry fulfilled God's word in the figurative prophecies of the Old Testament.

hast thou prepared me; in burnt-offerings and sin-offerings thou wast not well pleased. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Psal. xl. 8. "Thy law is within my heart."

We see him professing this great undertaking, *to fulfil all righteousness* for his people, at John's baptism, and the Father then testifying his being *well pleased in him*. Even as, when he had performed that undertaking, and finished that work of righteousness in his death, the Father demonstrated himself *well pleased in him*, as having *done his will*, by raising him from the dead, and recompensing his service under the law with that same glorious heavenly reward that is set before us here in this Sermon on the mount.

The characters wherewith we see the blessings here connected, agree to himself in the first place; and they are not to be found in their perfection, but in him alone.—"The poor in spirit;—that mourn;—the meek;—which hunger and thirst after righteousness;—the merciful;—the pure in heart;—the peace-makers;—which are persecuted for righteousness sake." And certainly no man ever fulfilled the law, in every jot and tittle, as it is here given, but he alone.

That great reward in heaven, which is here set before us, is no other than the reward of the obedience of the Son of God, made under the law, to fulfil it for us. It was by this that we could receive the adoption of sons, and not by our own service. It is only in his right that we can receive the reward of the inheritance: for he is the *Son*; and, *if he make us free, we shall be free indeed*. And by this only can we sinners look up to the holy God, as our Father, ask of the righteous Father the remission of our sins, trust in him as our Father, and expect to find him our rewarder, as we are here called to do.

Thus the Son of God hath delivered us from the bondage of the law, without giving down any thing
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of its just demand: and, in place of "a yoke which we were not able to bear," he hath made it, as James calls it, "the law of liberty," to us.

V. The Lord Jesus gives the law to his disciples here, in the shape wherein he fulfilled it, or according to the spirit of it, to be observed by them, as the proof and evidence of their being his disciples, his brethren, and so the children of his Father, in distinction from the rest of mankind.

This is plain enough from his words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Whosoever shall break one of these least commands, and shall teach men so, he shall be called the least in the kingdom of heaven.—What reward have ye?—What do ye more than others?—Do not even the Publicans so?—That ye may be called the children of your Father which is in heaven.—For after all these things do the nations seek: for your heavenly Father knoweth that ye have need of these things.—And then will I profess unto them, I never knew you: depart from me ye that work iniquity." And we see, in the conclusion of this Sermon, he distinguishes those who are saved by him, and shall inherit his kingdom of heaven, from all false professors of his name, and hypocrites, who shall perish from his presence in the judgment, by their *bearing these his sayings, and doing them*. Agreeably to this, the apostle James, speaking of this same law, says to Christians, James ii. 12. "So speak ye, and so do, as they that shall be judged by the law of liberty."

The Lord plainly supposes them, who hear these sayings of his, and do them, believing him to be the Son of God come into the world, or made of a woman, made under the law, to fulfil it; and so looking on God as a Father through him, and having a respect to that great reward of his obedience that the Father gives him and all his brethren in joint

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heirship with him. God may be called the Father of mankind, in a sense wherein he is the Father of the angels that fell, and of every living creature, as well as of the evil and the unjust, upon whom he also makes his sun to rise, and his rain descend, even as upon the good and the just. But, according to the gospel, we are not the children of God but by faith in Christ Jesus; nor can we know the Father, but by the faith of the Son of God. And it is evident from the whole of this Sermon, that there must be a respect to him in doing the things that the Lord Jesus here says; and that none do them but they who know the *name* of the *righteous Father*, which the world knew not, and which Jesus manifested to his disciples, to whom he gave that word he heard from the Father, and believed, *This is my beloved Son, in whom I am well pleased.*

This faith then, must be the principle of the obedience that the Lord here requires of his disciples as the evidence of their being his brethren, the children of his Father: even as their inability to do what he says, is the feebleness of their faith with respect to his Father; as he plainly signifies to them, when; rebuking their proneness to that *taking thought* which he forbids, he says, *O ye of little faith.* The knowledge of the Son of God is their proper light. This is their light that must shine in their good works to the glory of their father which is in heaven. And what can be so proper for reconciling us sinners to the law of God, as the belief of this, that our reconciliation to God, and acceptance with him as our father, is only by his Son's coming *to fulfil* it? If we believe, that our redemption from the curse, that is inseparable from every transgression, is through his being made a curse for us; must not this belief, so far as it operates on our hearts, alienate us from all unrighteousness? and if we believe, that our acceptance with God as his children, is only through his Son's fulfilling the righteousness of this law for us; will

will not this belief make us have a respect to all these commandments, and influence us to love all his righteousness? We cannot be said to have a respect to the recompense of reward, if we love not the righteousness which entitles us to that reward: and we are not loving it, if we be not studying conformity to it. If we look for eternal life through Christ's obedience to the death; the consequence of this must be, our following him in that obedience unto that life.

We may therefore say, that he who regards not these sayings of the Lord Jesus, and studies not to do them, believes not that the Son of God came down from heaven to do them, and thereby to procure eternal life for us; and that he is not founding his hope of eternal life on the righteousness of the Son of God, but on some other ground beside that; and so is as the *foolish builder*, that *builds not his house on the rock, but on the sand*.

And we may see, that the faith of Christ's having come to fulfil the law for sinners, being the principle of our obedience to it, makes us walk at liberty in doing what the law requires, makes our obedience free as the obedience of children, in distinction from the service of slaves. He that believeth on the Son of God, who came to fulfil the law "looketh" (as James says) "into the perfect law of liberty, and continueth;" and "being not a forgetful hearer, but a doer of the work, shall be blessed in his doing:" whereas, they who go about to establish a righteousness of their own by the works of the law, are under the curse.

VI. Though the Lord Jesus requires perfection of his disciples, when he gives them the perfect law as he fulfilled it for them; yet he does not distinguish them here from other men by the perfection of their obedience to this law, or by their doing these sayings of his, without offending in one point.

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He indeed requires perfection. And if the demand of his perfect law be sincerity, then it must be the perfection of sincerity; which comes to the same thing. For if he require not perfection of his disciples, they cannot find themselves sinners in coming short of perfection, or offending in one jot or tittle; there being no transgression where there is no law.

But he makes not the distinction betwixt them and other men to lie in the perfection of their obedience: for he directs them to pray every day to their Father for the forgiveness of their sins, even as for their daily bread, while he distinguishes them from the hypocrites and the heathen in their prayers. And with respect to this, he says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." As he supposes men trespassing against them, he likewise supposes them, even when persecuted by the world for righteousness sake, and offended by their brethren, trespassing against their Father, and needing forgiveness from him daily, as they daily need their bread. Now, this is one of these sayings of the Lord Jesus which his people, in distinction from others, must hear, and do, That they should daily pray his Father and their Father for the forgiveness of their sins, as they should always forgive when they pray, if they have ought against any. And he supposes not any day to them, nor any time when they enter their closet to pray, wherein they have no trespass to confess to their Father who seeth in secret, and discerns the thoughts and intents of the heart. If we consider the law, as the strictest sect of Jews held it, or as any sort of men hold it when they accommodate it to their own ability, we might say they would not have sins to confess, they would not have trespasses to be daily forgiven: But in the shape wherein Jesus Christ fulfilled it, and wherein he here gives it to his disciples, requiring conformity to him, we cannot at any time say before the Father when we pray to him, that we

have now no sin to be forgiven. For his apostle John says, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In that passage where our Lord makes being angry with our brother without a cause, and the least expressions of that, to be murder; he supposes that his disciples may find themselves thus guilty, and remember that their brother hath something against them, when they are about to draw near to God in his worship: and he commands them first to go and be reconciled to their brother. In like manner we see him, Matth. chap. xviii. supposing, that his disciples, whom he calls *little children*, will be trespassing against one another; and yet, if they hear the offended, or hear the church, and repent of these trespasses, they do not forfeit the character of little children: for he says, "If he repent, thou hast gained thy brother;" and again, Luke xvii. 3. 4. "Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And when he commands his disciples to forgive their brethren trespassing often against them, as often as they repent; he moves them to this, by signifying in a parable, that they are vastly more indebted to their heavenly Father, by their trespasses against his law, than their brethren can be to them, by the most frequent trespasses against them; and yet he forgives them asking forgiveness. But he shews them, that if they forgive not their brethren, as oft as they repent of their trespasses against them; then they are to expect that his heavenly Father will deal with them as the lord in the parable, with the servant that owed him ten thousand talents, and would not forgive his fellow-servant owing him a hundred pence: "So likewise shall

shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

From all this we may see, that Christ's disciples are not to be distinguished from other men by their fulfilling this law as he did, or by their doing these his sayings, so as not to offend in any one of them: but they are distinguished from other men, and from those who break one of these least commands, *and teach so*, by their daily repentance of their sins, and by their confessing them daily in asking forgiveness from their Father which is in heaven. And this is like what the Lord says to his disciples of their trespassing against one another. If the trespasser hear the offended, if he repent and ask forgiveness, as oft as he trespasses against him, or if he shall hear the church; he must be forgiven, he must still be owned and acknowledged as a brother in all the offices and tokens of brotherly love. But if he repent not, if he shall not hear the offended, nor the one or two more, and if he neglect to hear the church; then he is not to be looked on as a little child, nor owned as a brother, but must be put away from among the brethren, as a wicked person, and a worker of iniquity. Thus, *the righteous falleth seven times, and riseth again; but the wicked falls into mischief*. And thus the gospel is a doctrine of repentance; and the life of a Christian is a life of repentance, and of daily correspondence with God in the business of forgiveness of sins through Jesus Christ.

In that passage where our Lord makes looking on a woman to lust after her to be adultery, he speaks to his disciples as the physician of their souls, comparing the irregularity of their passions to a mortification in the members of the body. And he shews them, that as a mortified member must be cut off to save the life of the body, however loath we be to part with a bodily member; even so must we part with an unlawful passion to preserve the life of the

foul, and prevent the second death. And he says the very same, Matth. xviii. 8. and Mark ix. 47. with respect to that pride whereby we are ready to despise and offend his little ones. But this business of mortifying the deeds of the body through the Spirit is not finished at once, is not the work of a day. It is the labour of a Christian, in distinction from those who live after the flesh, as long as he fights the good fight of faith, and while the flesh lusts against the spirit in him; that is, as long as he lives in the body. See Rom. vii. 21.—24. Gal. v. 16. 17. and 2 Cor. xii. 7. 8. 9. Our Lord here supposes the corruption of the passions in his disciples. And he teaches them to look on every irregular motion of the passions in them, as bringing them into danger of hell-fire; even as a gangrene in a bodily part threatens death to the whole body. And therefore they who regard these sayings of his, must be afraid of indulging and gratifying these passions, as of hell-fire. And they must daily see the necessity of repentance, and remission of sins through his blood; and the necessity of his grace and strength, shewing itself perfect in weakness, to rest upon them, and preserve them from being overcome by their lusts continually warring against their souls.

VII. Our Lord therefore gives us the law here, as he fulfilled it, for these purposes.

1. To convince us of sin, and shew us the impossibility of our becoming righteous by our doing it. And if Paul, who kept the letter of the law, found himself a sinner and a dead man by the law, which said, *Thou shalt not covet*; how much more may we find ourselves condemned sinners by these sayings of our Lord Jesus?

2. To oblige us to depend wholly on his righteousness, for acceptance with God, as his children, who hates all iniquity, and is not to be pleased with an imperfect righteousness. The sacrifice of Christ
alone

alone makes us *perfect as pertaining to the conscience*. And it is only his righteousness, demonstrated in his resurrection, that affords *the answer of a good conscience toward God*. As this perfect law shews them who look into it, that they are sinners daily, they must despair of perfection; and cannot have the answer of a good conscience, but by the faith of Christ's coming to fulfil this law for sinners. And if we find ourselves condemned sinners by the authority of the Son of God in these his sayings; then we have that same authority, giving us the liberty of God's children from that condemnation, saying he came to fulfil the law.

3. To regulate our repentance, and direct us in asking the remission of our sins daily from the Father. For if we continue looking into this perfect law of liberty, we shall always see both what we have to repent of, and the room that there is for repentance; we shall still see the need we have of remission, and at the same time, the ground upon which we are to ask it, and hope to obtain the blissful sense of God's favour forfeited by our sin.

4. To oblige us to a daily dependence on his grace, sufficient to support us in the conflict with our lusts, and in fighting the good fight of faith; following him, the Captain of our salvation, in his obedience to the death, unto that eternal life which is his reward. For these are his commandments, who says, *He that abideth in me, and I in him, the same bringeth forth much fruit. For without me ye can do nothing.*

And this is the narrow way wherein they walk who enter in at the gate of his righteousness, denying their own; and so follow him, bearing their cross after him, to eternal life: whereas, going about to establish a righteousness of our own, and indulging ourselves in the neglect of these sayings of Jesus Christ, is going in at the wide gate, and walking in the broad way that leads to eternal destruction.

The

The Flesh and Spirit.

ROMANS vii.

THE law in this passage must be that same which said, *Thou shalt not covet*, ver 7. And that is no other than the law given by Moses, that was comprehended in the *ten words* which God spake on Sinai to Israel, and that he wrote to them on the tables of stone: for this is one of these words.

The apostle sets this law before us here in two very different views, even as different as *flesh* and *spirit*.

For, 1. It must be considered as the rule of righteousness to the nation of Israel, according to which they were to enjoy national happiness in the land promised to their fathers. Their life and happiness as a nation, in that good land, depended on the national obedience to the commands of that law; like as Adam's life in Paradise depended on his obedience. And the consequence of their disobedience reached to their posterity, like Adam's. For indeed it represented the law given to Adam.

This is the *letter* of the law. And the state of the nation under it, with the suitable disposition of the people to do the national righteousness, and to enjoy the national happiness annexed to it as its reward, is called the *flesh*. The apostle sets the law before us in this *carnal* view, without the *spirit* of it, when he speaks of it in this manner, ver. 1. *The law hath dominion over a man as long as he liveth*. Ver. 5. 6. *For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death: but now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter*.

2. The

2. The law that said, *Thou shalt not covet*, must also be considered as the rule of righteousness to Christ, the promised seed, *the end of the law*; who, by a true and perfect obedience and satisfaction to its full demand, in name of his people of every nation that should believe in him for righteousness, was to have right and title for them to life eternal from the dead, and heavenly happiness. This true righteousness was prefigured by the carnal righteousness, or righteousness of the letter; even as this true life and happiness was prefigured by the fleshly life, or happiness of the letter, in the land of Canaan.

This is the *spirit* of the law that was given to the nation of which Christ, the promised seed, was to come, and that pointed at the *substitution* by what it said of *visiting the iniquity of the fathers upon the children*. And the state of the New-Testament church under this spirit of the law, with the set of mind and heart that is agreeable to it, when it has taken place by the setting aside of the *letter*, is called the *newness of the spirit*, in opposition to the *flesh*, and to the *oldness of the letter*. The apostle speaks of the law in this view, when he says, ver. 14. *We know that the law is spiritual*; and ver. 22. *I delight in the law of God after the inward man*. And he vindicates the law as *holy, just, and good*, by this spirit of it. (ver. 7. 12. 13. 14.); without which, and separate from it, it is *the law of sin and death*, ver. 5. 6. 23. and chap. viii. 2.

He distinguishes this spirit of the law from its letter, as *another law*; and sets it forth as taking place by the doing away of the letter, and as governing us so far as we are delivered from that letter as a law, and from the disposition that is suitable to it; as when he says, ver. 4. *Ye are become dead to the law by the body of Christ*. Ver. 6. *But now we are delivered from the law, that being dead wherein we were held*. Ver. 22. 23. *I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind*. Chap. viii. 1. 2. *There is there-*
fore

fore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. This distinction is the same with that betwixt the *law of works* and the *law of faith*, Rom. iii. 27. and betwixt the *two covenants*, the *old* and the *new*, Gal. iv. 24. Heb. viii. 6.----13. The new covenant is the spirit of the old. And we find them distinguished by the names of *letter* and *spirit*, 2 Cor. iii. 6. 9. and of *flesh* and *spirit*, Gal. iii. 3. 1 Tim. iii. 16. 1 Pet. iii. 18.

Paul, while he was *in the flesh*, *servng in the oldness of the letter*, thought the carnal righteousness of the letter sufficient; and sought no other righteousness, to entitle him to the favour of God and eternal life, but that same which entitled him to his share in the carnal life, or national happiness. But there was a commandment in that same law, that was the rule of that righteousness, which served to let him see there was more in it than he apprehended, and shewed him the imperfection of his righteousness: for he tells us, ver. 7. *I had not known sin, but by the law: for I had not known lust, or concupiscence, except the law had said, Thou shalt not covet.*

He who was *touching the righteousness which is in the law blameless*, found himself blameable, as he perceived the letter of the law, that was the rule of his righteousness, directing and commanding not only his outward conversation, but also the thoughts, intents, and affections of his heart: for, in the letter of that law, God had left this door open to lead his people in to the spirit of it.

The consequence of the commandment's coming to him in this manner, while he was in the flesh, and serving in the oldness of the letter, behoved to be, his setting himself, with all his might, to be blameless in this point, wherein he found himself blameable, and to do his best to obey this commandment, *Thou shalt not covet*: and seeing the law admitted the nation of Israel

Israel to repentance, and reformation of their breaches of it, he would confess his sin, bind himself with vows and resolutions against it, and pray earnestly for the divine assistance against his concupiscence, that so he might be blameless in the righteousness of the law. But the more he set his heart on this righteousness, he would be the more strongly affected to the earthly life and happiness annexed to it as its reward: and therefore all his attempts to be righteous by *not coveting*, served but to quicken his concupiscence, and inflame his covetousness: so that, finding himself altogether incapable to keep the command as it came to him, he saw his sin exceeding sinful, and found himself condemned to death by that very law by which he once thought to live. Therefore he says, ver. viii. 9. 10. 11. "But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which" was ordained "to life, I found" to be "unto death. For sin taking occasion by the commandment, deceived me, and by it slew me."

It was in this situation that he came to see, that the law had a higher end than the national righteousness; and that it intended no less a righteousness than that which is wrought by *him who*, in reward of his work, *is raised from the dead*, (ver. 4.) to live that glorious, heavenly, immortal life, whereof the earthly life in Canaan was but a figure. And seeing this, he perceived the law to be *spiritual*, when he found himself *carnal*, *sold under sin*, as he says, ver. 14.

Man was at first made and framed to live the earthly life in Paradise by his own righteousness. And it was right for him to look for life in that way, while he was obedient to God; even as he had the tree of life a sign to assure him, that he should live by his obedience. But after he became disobedient, his inclination to live by his own righteousness, is nature

corrupted. And by this the deceitfulness of sin shews itself especially. For every attempt of a sinner to live by his own righteousness, in the way that was proper to innocent man, is opposite to the *holiness*, *justice*, and *goodness* of the divine law, and reflects on the divine *goodness*, as it is infinitely opposite to every transgression of the *good* law. The people of Israel after the flesh, who took up with the letter of their law, and were not led into the spirit of it, fought to live the carnal life by the carnal righteousness. But they were condemned by that commandment of the law, which served to shew the spirituality of it; as it did in fact to Paul. He was led into the spirit of the law. For he believed in Christ, *the end of the law for righteousness*: he delighted in that righteousness in opposition to his own, and desired above all things to be conformed to it: he delighted in that eternal life from the dead, which is the reward of it, so as, for the sake of it, to give up with the earthly life; as we see him professing, Philip. iii. 8. 9. 10. 11. But, notwithstanding this, he still found his *members*, or his frame and constitution as a corrupted man, suited and agreeable to the letter of the law, in opposition to the spirit of it. And therefore he calls that letter *another law in his members*, and *the law of sin in his members*: for he says, ver. 21.—24. *I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death.* Though he delighted, after the inward man, in the spirit of the law, which he calls the *law of God*, and *the law of his mind*; yet he found he could not be wholly conformed and altogether agreeable to this law of his mind, till his body should be dissolved, and till he should no more bear the image of the earthly man. For he found his very frame and constitution, as

a son of corrupted Adam, disposing and strongly inclining him to live the carnal life by the carnal righteousness, in opposition to the spiritual righteousness and life wherein he now delighted after the *inward man*, or the *new man*, Eph. iv. 21---24. Col. iii. 9. 10. 11.

This new principle of conformity to the spirit of the law, influencing him to delight in the Redeemer's righteousness, and in the heavenly life from the dead as the reward of it, made the opposite principle which led and governed him before, and which he still finds in his *members*, or intwisted with his constitution, very grievous and most hateful to him: so that he esteems himself wretched on the account of it, and desires above all things to be delivered from it. And this is that strife betwixt the spirit and the flesh; for which we may also see Gal. v. 5. 16. 17. 18. Of this strife, no self-righteous worldly man, whatever struggle he may feel within himself, can have any experience, till he be renewed in the spirit of his mind by the Holy Ghost, who raised Jesus from the dead.

They who are in Christ Jesus, *walk not after the flesh*. They are not led by the inclination to establish their own righteousness, and to enjoy the happiness of the earthly life: for if this inclination prevail over them, they are in captivity, and find themselves in bondage. *But they walk after the Spirit*. They are led by a prevailing inclination and desire to be found in Christ, not having their own righteousness, but that which is by the faith of him, and to be made conformable to his death, if by any means they may attain to the resurrection of the dead. And this is quite above nature. This is the *new creature*: for we are *created again in Christ Jesus*; and if any man be in Christ, he is a new creature. But nature corrupted, or the *old man*, appears in unregenerate men making the fairest profession of Christianity, by their going about to establish a righteousness of their

own upon their Christian profession; even as the Jews did upon their observation of the law: for what entitles them to church-privileges, and recommends them to the esteem of good Christians, they will readily think sufficient to obtain the divine favour and everlasting life. And thus men may even make a merit of professing faith, in the righteousness of Jesus Christ. But while they do so, they will certainly desire and seek after the earthly life and happiness in some shape or other more than that life from the dead which is in Christ Jesus. They must be averse from conformity to his death, and incapable of rejoicing in the hope of his glorious appearing, and heavenly kingdom. And as the natural desire of the earthly life in corrupted man, cannot be limited by the law that said, *Thou shalt not covet*, especially as it is explained and applied in the gospel; they may still be convinced of sin, as Paul was: for they cannot stand before these words, *Why call ye me Lord, and do not the things that I say?* and, *He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* It is only they who are begotten again to a lively hope, by the resurrection of Jesus Christ from the dead, that escape the corruption that is in the world thro' lust.

Therefore we see a form of Christianity connected with all the worldly interests and lusts of the professors of it, and Christian teachers preaching up a national righteousness, and national happiness as the reward of it. It is true, this imitation of the letter that is done away, is a great corruption of Christianity; and the disposition of heart that is suitable to it, is much more inexcusable than it was in the Jews: for if Israel after the flesh, who were under the letter, and walked only after the flesh, will be condemned by their fathers, who believed in the promised seed, and desired a better country than Canaan, even a heavenly, and confessed themselves strangers on the earth;

earth; much more will Christians be condemned for imitating these Jews now, when the letter is done away, and has given place to the spirit of it. But nature corrupted will always work this way, and prevail in every unrenowned man, and govern his life and actions; and nothing the less that he exercises himself much in religion, as Paul did before his conversion.

And when the gospel is turned by some into a system of moral virtue, however it be enforced with the motives of future rewards and punishments; yet national happiness, or the benefit of worldly society, is the first end of that virtue: and so it strengthens that concupiscence, which the faith of the Son of God, and of eternal life in him, weakens and destroys.

The Righteousness of God by Faith.

PHILIPPIANS iii. 9.

—*And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God upon faith.*

THESE words are a chief part of the notable description of the spirit and character of a true Christian, that Paul gives us in his own person, in opposition to corrupters of the gospel, and false Christians: for such there were in the very time of the apostles. And as many as are made perfect, as pertaining to the conscience, by Christ's sacrifice, must be the same way minded as Paul is here. See ver. 15. 17. 18.

It is observable in this text, that he states an opposition betwixt his own righteousness, which is of the law, and that which is by the faith of Christ, the righteousness which is of God upon faith, *the righteousness which is of God upon faith.*

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Not having mine own righteousness. His own righteousness, is any thing about him that can distinguish him from another man, as more fit for acceptance with God; any qualification or work of his, whereby he thinks to be entitled to the favour of God and eternal life; such as those things that were gain to him before he knew Christ, ver. 4. 5. 6. 7. 8. He excelled in these things, whereby, according to the law of Moses, he had a title to the national happiness and life in the land of Canaan, and he sought no other right or title to eternal life. And here he opposes, not only these things, but all things else wherein he could be supposed to excel, as his own righteousness, to the righteousness which is by the faith of Christ.

But that which is by the faith of Christ. This is that righteousness which the gospel testifies, and calls men to believe Christ hath wrought. It is the righteousness which is *by the faith of the Son of God*, Gal. ii. 20. 21.; *by faith in his blood*, Rom. iii. 24. 25. 26. and chap. v. 9.; or by believing *on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification*; or by the faith of his resurrection from the dead, as

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Rom. x. 3.—8. 9. 10. Now, as what comes by faith, or believing a testimony, must be in the truth testified, or in that which is believed; there must be a righteousness in the testimony concerning Christ which is believed, if righteousness come by that faith. And this is that righteousness which the gospel calls us to believe to have been finished by Christ in his death, and to have been rewarded in his resurrection. If we be found in Christ, it must be believing the sufficiency of this righteousness to justify us. And it is utterly inconsistent with this faith that unites us to Christ, to have any dependence on another righteousness. And so it is impossible to be found in Christ having our own righteousness. Therefore the apostle says, Gal. v. 4. *Christ is become of no effect to you; whosoever of you are justified by the law; ye are fallen from grace.*

If we be entitled to life by what we find ourselves to be, or by what we do through any assistance; this is our own righteousness. But if we have a right to life by what we believe Christ to be, and to have done: then it is by the faith of Christ that we are righteous.

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The law saith, “The man that doth these things, shall live in them;” and, “Curst is every one that continueth not in all things.”—And this is the law of God. But it is impossible for this law to give life to any sinner. Though Paul once thought to live by it, yet when it convinced him of sin, he found it killed him, and could not make him live: therefore he says, Rom. iii. 20. “By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” It must therefore not be of the law, but of God, as God, *i. e.* Sovereign, and above the law, that any sinner is made righteous, and entitled to life: “For what the law could not do, in that it was weak through the flesh, God sending

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sending his own Son in the likeness of sinful flesh, and a sin-offering, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. viii. 3. 4.

To set aside his law, and give the sinner life without satisfaction to its demand, would be to deny himself. But it is of him as God, to give his own Son in the place of sinners, and to make him under the law, to fulfil its righteousness for them, that they might live through him. And so it is proper to him, as Sovereign, and above the law, to do what the law could not do, by sending forth his Son, made under the law, to fulfil it in the sinner's name, and so to live by his own obedience to the death; that because he lives, the sinner might live also. And this is the righteousness which is not of the law, but of God. For though the law be magnified, and made more honourable, by the Son of God his doing these things, and living in them, than ever it could have been otherwise; yet this came not of the law, but of God's grace, as Sovereign, and above the law. To this agrees what is said by the apostle, Rom. iii. 21.—26. "But now without the law the righteousness of God is manifested, being witnessed by the law and the prophets; even the righteousness of God through faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus; whom God proposed, a propitiation through the faith in his blood, to the manifestation of his justice for the passing over of the sins that were before in the forbearance of God, unto the manifestation of his justice in the time that is now: that he might be just, and the justifier of him who is of the faith of Jesus."

Here we may see, that the grace whereby believers in Christ are justified, is the grace that proposed
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Christ Jesus a propitiation for the manifestation of the divine justice in justifying.

And we may likewise observe, that to be justified *through faith*, is the same thing to the apostle with being justified *through the redemption that is in Christ Jesus*, the propitiation of God's providing; even as he says, chap. v. 9. *we are justified by his blood.*

And whereas he says, that the righteousness of God by faith of Jesus Christ is unto all, and upon all that believe: so he tells us here, that the righteousness which is by the faith of Christ, and which is of God, is *upon faith*. Agreeably to this, Rom. i. 17. may be thus rendered: *For therein God's righteousness of faith is revealed unto faith.* We know nothing of this righteousness, but by the divine testimony in the gospel. And it comes to us no otherwise, but as it is revealed there to be believed. So it becomes ours in believing that testimony. It is not upon our feeling or doing any thing to make us differ from others, as more fit for the divine favour; for there is no difference: but it is upon our believing God, that he sent his Son to work this righteousness for the ungodly, and hath raised him again from the dead, as having fully wrought it. Thus we live, not by our own labour, but by hearing God testifying that he is well pleased in his beloved Son.

Salvation to a Believer's House.

ACTS xvi. 31.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

THE jailor, instead of doing any thing to save himself, as he proposed, is here called to believe on the Saviour, the Lord Jesus Christ, for his own salvation, and likewise for the salvation of his house, *i. e.* his

family, or *all his*, as ver. 33.; most properly, according to scripture-style, his children.

There is no mention of a house to the eunuch to be saved with him, chap. viii. because he could have none.

And if the jailor believed, not only for his own salvation, but also, as he was called, for the salvation of his house; all his house might as well be saved by that faith, as mens children or slaves were miraculously healed by the parent's or master's believing that Jesus was able to do it; seeing the one salvation by faith is the sign of the other.

But if there were no more in it than this, that all his house should be saved on the same terms of believing as well as he; then it might as well have been said, *Thou shalt be saved, and all the houses in Philippi, or the whole world*: for, according to this, there is no more connection in this promise betwixt him and his own house, than there is betwixt him and any other man's house; and no more promised him to his house in consequence of his believing, than to any other house in the world.

There is a manifest connection betwixt men and their houses in this matter of salvation by faith. The Saviour would have little children (and they were the first sufferers on his account) to share of the blessedness that comes by him. And he said, upon the conversion of Zaccheus, *This day is salvation come to this house: forasmuch as he also is the Son of Abraham*. Peter preached salvation first in Jerusalem through Christ's resurrection, saying, *The promise is unto you, and to your children*. And when he also opened the kingdom of heaven to the uncircumcised, he told Cornelius words whereby he and all his house should be saved. And here again the apostle of the Gentiles says to an idolatrous Gentile, *Thou shalt be saved, and thy house*. Thus we read of the house of Crispus, the house of Stephanas,
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the house of Lydia, the house of Onesiphorus. And the infants of a believing parent are declared to be *holy*, or members of the church for which Christ gave himself, *That he might sanctify and cleanse it with the washing of water by the word.* See Dissert. on Infant-Baptism.

This lays a foundation for family-religion under the New Testament. For though salvation comes not by generation, yet it comes not by our works, but by faith in him who wrought salvation for us and for our houses. And he that, according to his call, believes on him, not only for his own salvation, but also for the salvation of his house, is by this faith qualified and fitted for bringing up his children *in the nurture and admonition of the Lord*, instead of instructing them how to *establish their own righteousness*, and training them to *walk after the course of this world*. If our children grow up in alienation from salvation by the faith of Christ; we cannot excuse ourselves by this, that we could not communicate grace to them, as is commonly done in this case. But we ought rather to examine ourselves, if we have indeed believed in the Saviour for their salvation, as well as for our own. And it would be very proper for us in this case, to take to ourselves the blame of not bringing them up according to this faith to which we are called by the gospel, with the promise of salvation to them. Therefore we see, that though from the beginning there might be Christians not *ruling their own houses well*, or not *having faithful children*; yet none of these were admitted to bear office in a Christian church: the officers were the heads of Christian houses, the fathers of Christian families. Yet, if a man has indeed believed in the Saviour for the salvation of his house, as well as for his own salvation, he cannot despair of his house upon present appearances to the contrary, but must still hope for the salvation of his family, according to that which is

spoken, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Now, when it is said, ver. 32. *They spake unto him the word of the Lord, and to all that were in his house,* we may easily understand, that they spake to him more fully the words whereby he and all his house should be saved; seeing the word of the Lord was spoken for the salvation of his whole house, as well as for his own salvation; and so the word that he heard from Paul and Silas, was as much to them in his house who may be supposed incapable to understand it, as it was to him; and concerned them, as much as him. For when he believed, not to be saved by what he himself should do, but by what he was told the Saviour had already done; what hindered the salvation of his children to be connected with this belief as to them, as well as his own salvation was connected with it as to himself? The word of salvation that the jailor heard was to all in his house, as well as to him; even as Peter said to the Jews, *The promise is unto you, and to your children.*

It is said, ver. 34. that he believed. And there is no mention of any other believing but himself. The text says, *That he believing God, rejoiced in the whole house;* *ἡγαλλισατο πανοικί :* as Rom. xii. 12. *τῇ ἰατρῇ χαίροντις, rejoicing in hope.* This joy is his, who fell down before Paul and Silas, and brought them out of the stocks in the inner prison, and said, *Sirs, what must I do to be saved?* who took them, and washed their stripes; and having brought them into his house, set a table to them. It was he that rejoiced, believing God. And certainly it was matter of the greatest joy to him, who had been just before thinking of nothing but the ruin of himself and family, to find eternal salvation in the Lord Jesus, not only to himself, but to all his house.

As there is not the least mention here of any other actors in this whole business about salvation, but the jailor himself, with Paul and Silas; it will be hard

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to prove, and so to be assured from the text, that the jailor had any other house but little children. And how can one then be assured, that salvation preached through Christ, and baptism in his name, (the things mentioned relating to the household) were known not to belong to them?

If it can be known from the New Testament, that baptism belongs not to the infants of a believing parent; then it may be known by the New Testament, that baptism belongs to these after they become adult; being brought up in the nurture and admonition of the Lord, and so professing the faith. But has any man ever pretended to find any thing like an instance of such baptism in all the New Testament? in all the writings of the apostles, in all their history from the beginning, during all the time they lived and wrote, when many children of baptized parents might have grown up to profess the faith, there is not the least hint of that *ordinance* of the Anabaptists, to which they call men to *submit*, as the *fulfilling of righteousness*; as if they were therein to follow Christ, who came to John's baptism professing his great undertaking to fulfil all righteousness for his people.

When all a man's house is said to *fear God*, or to *believe*, and we understand this of all those in the house who are capable, the only reason why infants in the house are supposed not to be included, is, because they are supposed incapable of fearing God, or of believing. But this is not the case with the salvation that is preached in the gospel: for we cannot say that infants are incapable of that salvation. And therefore, when it is said, *Thou shalt be saved, and thy house*, we must include infants as capable of that salvation. And when it is said, *one was baptized, he and all his*, we cannot exclude his little children, who are as capable of baptism as of salvation. For they are as capable of being washed with water in the name of the Lord by the baptizer, whether that washing

washing be by dipping or pouring on water, as they are of the imputation of righteousness without works, and of the renewing of the Holy Ghost ; of which they are as capable as they were of the imputation of Adam's sin, and of the corruption that descends from him.

NOTES

NOTES ON SCRIPTURE-TEXTS.

NUMBER IV.

The BEGINNING of the GOSPEL; The SIGNS of the TIMES; MERCY, and not SACRIFICE; URIM and THUMMIM; The TRUTH of the SCRIPTURES; The CONVERSION of the JEWS; The KINGDOM of CHRIST in the WORLD.

Thy testimonies are very sure : holiness becometh thine house, O Lord, for ever. Psal. xciii. 5.

Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

[First published in the year 1749.]

'The BEGINNING of the GOSPEL.

MARK. i. 1. 2. 3. 4.

The beginning of the gospel of Jesus Christ the Son of God, as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

THE *gospel* is the good news of the fulfilment of Old-Testament prophecy in *Jesus, the Christ, the Son of God.*

This had its beginning in the ministry of John Baptist, (Acts i. 22.) whose work it was to make him

him manifest to Israel, as the Messiah, and as the *Son of God*, actually come according to the prophecies. And this was more than all the prophets that were before him could do, Matth. xi. 11. 12. 13. This beginning of the gospel was also foretold by the prophets in the words here cited by the evangelist. By the prophecies here applied to John Baptist's ministry, it appears, that the person before whose face he was sent to prepare his way, is *Jehovah*, who was to *come into his temple*, Mal. iii. 1.; *Adoni Jehovah*, who was to *feed his flock as a shepherd*, Is. xl. 3. 10. 11. with John chap. x. And so John came, according to these prophecies, *that he should be made manifest as the Son of God*. See John i. 30.—34. Jesus was manifested to be the *Son of God* when he was baptized of John, by the visible descent of the *Holy Ghost* upon him, and by the *Father's* voice from heaven, testifying, *Thou art my beloved Son in whom I am well pleased*, ver. 9. 10. 11.

He comes to John's baptism with this profession, *Thus it becometh us to fulfil all righteousness*, Matth. iii. 15. In this his undertaking, the *Father* declares himself *well pleased*, because he is his *beloved Son*. And the *Holy Ghost* appears as descending and abiding on the *Man Christ Jesus*, to furnish the human nature of the *Son of God* for the performance of that great undertaking; for he offered himself, *without spot, through that eternal Spirit*. When Jesus undertakes to fulfil all righteousness, (being *made under the law*, and having come *not to destroy the law, but to fulfil*), he speaks of himself as a representative, saying, as in the name of those for whom he acts, *It becometh US to fulfil*. John's baptism, as applied to Jesus, was the seal and solemn ratification of his engagement to fulfil all righteousness for his people, with the concurrence of the *Holy Ghost*, and the *Father's* acceptance. And so John, who saw and bare record, not only testified, *That this is the Son of God*, but also, that he is *the Lamb of God that taketh away*
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the sin of the world. And by this he preached repentance, and remission of sins: for it is this that gives room for repentance, and in this are comprehended all the effectual motives to it. This is the only channel wherein pardoning grace flows or could flow to sinners; and the faith of this is the only principle of that repentance which has for its consequent, the blissful sense of reconciliation with God by the blood of his Son, that is called the *blotting out* and the *remission of sins*.

John prophesied of the *kingdom* of the Messiah, not only as certainly to come, like the prophets of the Old Testament, but as *at hand*. And while he pointed out Jesus as the Messiah, he gave his kingdom such a designation as served to correct the Jewish interpretation of the prophecies concerning it, and to point out the nature of it, in opposition to their mistake. He called it *the kingdom of HEAVEN*, Matth. iii. 2. And the testimony of Jesus before Pilate (John xviii. 36. 37.) may let us see, that this is opposed to a *kingdom of this world*, like the kingdom of God in Israel, or like the kingdom that the Jews expected by their Messiah. Yea, John's doctrine insinuated to the Jews, that this kingdom of heaven would not be confined to their nation; and that their being the children of Abraham, could give them no place in it, without repentance, and the remission of sins, the peculiar property of this kingdom, Matth. iii. 8. 9. 10. 12.

Ver. 8. "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost;" or, as Matthew has it, chap. iii. 11. "with the Holy Ghost and fire." Compare with this John i. 33. 34. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God;" and Acts i. 5. "For John truly

baptized with water ; but ye shall be baptized with the Holy Ghost, not many days hence."

If *Jesus* was manifested to be the *Son of God* by John's baptism, much more by the baptism "with the Holy Ghost and fire," on the day of Pentecost, when *John's* prophecy was fulfilled, Acts ii. 3. The Jews had passed a sentence of death on him, as a blasphemer, for saying that he was the Son of God in such a way as to make himself God. And when this sentence was reversed by his resurrection, declaring him to be the Son of God, as he had said ; his being exalted by the right hand of the Father, and receiving of him that promise of the Holy Ghost, (as the full proof of his being well pleased in him his beloved Son) was demonstrated by his pouring out of that Spirit on his disciples, who had seen him ascend, and heard him promise, that they should be soon baptized with the Holy Ghost. This fulfilled John's prophecy, and verified his record concerning *Jesus* ; this finished the proof of his being the Son of God ; and this was the highest evidence of his having taken away the sin of the world by the sacrifice of himself ; for by the *Holy Ghost*, the *Spirit of adoption*, he assures the hearts of his disciples of the remission of their sins, and of their reconciliation with God, as his children by the blood of his Son.

And this is the *gospel* that *Mark* says had its beginning in the ministry of *John Baptist*.

The Signs of the Times.

MATTH xvi 1. 2. 3. 4.

The Pharisees also with the Sadducees, came, and tempting, desired him, that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red: and in the morning, It will be foul weather to-day; for the sky is red and louring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

Chap. xii. 40. 41. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in the judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

Luke xii. 54. 55. 56. — When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time?

THE Sadducees, who denied the resurrection, angels, and spirits, joined with the Pharisees in asking a sign from heaven, like the manna of Moses, John vi. 30. 31. or the standing of the sun by Joshua. They wanted signs of liberty to their nation, such as God wrought when he freed them from the Egyptian yoke, destroyed the Canaanites, and settled them as a free nation in Canaan's land.

The sign of the prophet Jonah portended a very different state of things. Redemption from death

and the grave, repentance, and remission of sins, preached unto all nations without difference, through the seed of Abraham, delivered for their offences, and raised again for their justification, is a state of things quite different from that which was introduced by the signs of Moses.

The signs of *Moses* were suitable and proper to his *time*; and the signs of *Jesus Christ* were as well suited to his *time*, vastly different from the former. The Jews could observe signs of different and opposite sets of weather. They could know, that a red sky in the evening prognosticated fair weather next day; and that a red louring sky in the morning, shewed a present disposition in the air for the opposite foul weather. They perceived, that a cloud rising out of the west, from the great sea, brought a shower; and that the blowing of the south wind, from the dry desert, or from Egypt, brought heat. But they could not distinguish the *time* of the *Messiah* from the *time* of *Moses*, by the difference that was observable in the *signs*. They did not perceive, that the *signs* they now saw, portended a state of things, the very reverse of that which was introduced by the *signs* of *Moses*. They wanted signs of the exaltation of their nation like those former signs. *Jesus* would give them no such sign. And they did not perceive, that the signs he wrought, portended the very opposite of that which they were looking for.

Mercy, and not Sacrifice.

MATTH. ix. 13.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance.

Chap. xii. 7. 8. *But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath-day.*

IN these texts, Jesus sends the Pharisees to Hosea vi. 6. to learn the meaning of it. And their ignorance of it appeared by their not allowing works of mercy on the Sabbath, and by their finding fault with him for eating with Publicans and sinners ; such as he came to call to repentance.

The Lord finds fault with those who go about to establish their own righteousness, as strangers to mercy. He observes an unmerciful spirit in them ; and there is a reason for it. They find not in themselves the need of God's mercy. They have something more to plead than the Publican. The Pharisees, among other things, established their own righteousness upon their sacrifices, and the nicest observance of every institution referring to these, paying *tithes* most exactly, while they *omitted mercy*, chap. xxiii. 23.

Seeing our Lord's grace to sinners is here found fault with, we shall best understand this text by what he says of himself, with respect to the sacrifices of the law : for it is of these that the text speaks, when it says, *I desired mercy and not sacrifice ; and the knowledge of God, more than burnt-offerings*. Now, let us see his account of these, from the Psalmist, Psal. xl. 6. 7. 8. and from the apostle, Heb. x. 4.—10. *For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou didst not will,*

will, but a body hast thou prepared me: in burnt-offerings and sin-offering thou wast not well pleased. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt-offerings, and sin-offering, thou didst not will, neither wast well pleased, (which are offered by the law); then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once. Here is the obedience that is better than sacrifice, and wherein the Lord delights, more than in all the burnt-offerings and sacrifices of the law of Moses. This is the true sacrifice, that makes us perfect as pertaining to the conscience, and sets aside all those sacrifices that could not take away sins. But, that we may know what the text meaneth, we must consider, that this obedience that is better than the legal sacrifices, this one offering that pleases God, who could not be pleased in all these, is wholly a work of mercy. For as the Father's mercy to sinners is manifested in sending him into the world, and giving him to be the propitiation for our sins, to declare his justice in the forgiveness of sin; so, when he came to do this will of the Father, all that he did, and all that he suffered, was in mercy to sinners, whom he redeemed from the curse of the law, being made a curse for them, and for whom he poured out his soul to death, making intercession for the transgressors, bearing their sins in his own body on the tree, and becoming a sin-offering for them, that they might be made the righteousness of God in him. This is the grace of our Lord Jesus Christ, well known by every Christian, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich, i. e. though he knew no sin, yet he became sin for us, that we might be made the righteousness of God in him, 2 Cor. viii. 6. and v. 21. And by this grace or mercy of the Lord Jesus, the apostle

apostle would have Christians moved to the good works of mercy. Now, this doing of the will of God, this wonderful work of mercy, is more acceptable to God than all the burnt-offerings and sacrifices of the law ; as appears manifestly by his rewarding it with a most glorious eternal life from the dead, suitable to the dignity of the person who did that pleasing work, and by his setting aside all those sacrifices when this work of mercy was finished.

When Jesus the Son of God had fully done this *mercy*, he then entered into his rest, ceasing from his works, as God did from his on the seventh day. So the true rest took place, of which the rest of the seventh day, and the rest into which Joshua led Israel, was but a figure. By reason of this true and eternal rest, there is *another day* of rest than *the seventh day*, a *sabbatism* remaining to the people of God, even that same day on which he ceased from his works, and entered into his rest, Heb. iv. 7. 8. 9. 10. And thus he appears to be *the Lord of the Sabbath-day*. And, when we rest from our own works on that day, what can be more proper than to acknowledge him in works of mercy?

Now, seeing it is by this work of mercy that we know the true God, the infinitely *Just* and *Merciful*; and seeing it is by the knowledge of this that we are justified; we may find, that the New Testament teaches us, better than philosophy, what this text of the Old Testament meaneth, *I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.*

God being well pleased with this work of mercy done by his beloved Son, discharges us from approaching him with any offering, as if he were not fully pleased with *the offering of the body of Christ once*; for we must draw near to him in the full assurance of this faith, *That he is well pleased in his beloved Son*. And, in consequence of this, he requires of us *mercy*. Having in this manner *shewed us what is good*, in answer
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to these questions, *Wherewith shall I come before the Lord?* and, *Wherewith will the Lord be pleased?* and, *What shall I give for the sin of my soul?* he requires of us, to do justly, and to love mercy, and to walk humbly with our God, in conformity to him who, in mercy to us, humbled himself, and became obedient to death, for the manifestation of the divine justice and mercy, in our reconciliation to God, Micah vi. 6. 7. 8. They who are saved by mercy, or without any merit or righteousness of their own, must be merciful: for it cannot be, that those know God, manifested by this work of mercy, who become not lovers of mercy by their knowledge.

Urim and Thummim.

NUMB. xxvii. 21.

And he shall stand before Eleazar the priest, and shall ask him the judgment of Urim before Jehovah: at his mouth shall they go out, and at his mouth shall they come in, he, and all the children of Israel with him, even all the congregation.

HE, viz. Joshua, the son of Nun, as appears from the context, *shall stand before Eleazar the priest*, (Heb. *to the face of Eleazar*), and *shall ask him*, (Heb. *ask to him*), i. e. Eleazar: for the question here is plainly Joshua's question, directed to the priest before the Lord, whose answer comes from the priest's mouth in the judgment of Urim to Joshua, who goes out and comes in with all the people accordingly. The same thing appears from 1 Sam. xiv. 36 37.; where the priest and Saul draw near to God together; and it is Saul that asks the question. So likewise, 1 Sam. xxiii. 9. and xxx. 7. David bids Abiathar the priest bring the ephod; and when he brings it, the question is put by David, and the

the Lord's answer directed to him. But whether the inquirer's question came also before the Lord from the priest's mouth, may be considered from 1 Sam. xxii. 13. 15.

The judgment of URIM, i. e. lights, or, according to the Greek version, manifestations. These lights seem to have been shinings from the Shechinah, or glory of the Lord, upon the twelve stones in the breast-plate of the ephod; the same that made the face of Moses shine. And these stones, upon which were engraven the names of the children of Israel, shining with that perfect light, when the Lord's judgment was given, were called *Urim*, lights, and *Thummim*, perfections; for which the Greek has *manifestation* and *truth*. It would appear from Exod. xxviii. 17.—30. that these stones were the *Urim* and *Thummim*: for there is no account of the making of any other things to be put in the breast-plate, that can be called *Urim* and *Thummim*, but these same stones. The breast-plate where these were set, is called “the breast-plate of judgment.” And Aaron, bearing the names of the children of Israel in that breast-plate, is said to “bear the judgment of the children of Israel upon his heart before the Lord continually.” The shining of that light upon these stones in the *judgment of Urim*, may be conceived as the lifting up of the Lord's countenance upon the children of Israel.

“At his mouth,” or “upon his mouth; that is, the mouth of Eleazar the priest: for we see from John xi. 5. that it belonged to the high-priest to prophecy, even after the Jews wanted the *Urim* and *Thummim*, which they had not after the captivity, Ezra ii. 63. Neh. vii. 65. The answer that God gave by *Urim*, was put in the mouth of the high-priest, who had it by inspiration: and what he said, was manifested to be from the Lord, by the shinings of the stones in the breast-plate of the ephod, with that perfect light. When the inquirer, standing be-

fore the priest, or "to his face," saw this, he was assured by it, that what the priest said to him was the Lord's gracious answer to his question.

Now, this was one of these "divers manners" wherein "God spake" of old "in the prophets." But he "hath in these last days, spoken to us in the Son,—the brightness of his glory;" who, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. i. 1. 2. 3. And so we have in him the true high-priest, and and the true *Urim* and *Thummim*: for the glorious light that abode between the *cherubims*, and that shined upon the "face of Moses," and upon the stones of the breast-plate in the "judgment of Urim," and was called "the glory of the Lord," was but a figure of the true divine glory shining in *Jesus Christ*, by the "ministration of righteousness," unto the minds of all them that believe in him, for righteousness, by that ministration, 2 Cor. iii. and iv.

This is the glory of the divine perfections, whereby the true God stands distinguished to us in the scriptures from all idols and false gods. This is the name of God that was proclaimed to Moses, Exod. xxxiv. 6. 7. and summed up to him in one word, ver. 14. even the name of the "righteous Father," whom the world knew not, manifested by "Jesus Christ," John xvii. 3. 4. 5. 6. 25. 26. The apostle Paul points out to us this glory of God appearing in the manifestation of the righteousness of God, by faith of "Jesus Christ," to all and upon all believers without difference, when he says, Rom. iii. 24. 25. 26. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God proposed" (or "set forth before) a propitiation, thro' the faith in his blood, to the manifestation of his justice, for the passing over of sins that were before in the forbearance of God; to the manifestation of his justice in this time, that he might be just, and the justifier of him that is of the faith of Jesus."

And

And this is agreeable to what is said by the prophet Hosea, chap. ii. 19. 20. "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." The "everlasting covenant," wherein God becomes the God of sinners of all sorts and nations without difference, is, as the covenant with Israel after the flesh, compared to a marriage-contract. And the apostle tells us, that God becomes our God in this new covenant when he justifies us by faith, Rom. iii. 29. 30. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision by faith, and uncircumcision thro' faith." And when God in this manner betroths us to himself; then we know him; beholding the glory of his *justice*, his *mercy*, and *faithfulness*, whereby he distinguishes himself to us, as the true God, from all idols; even as he spake by Isaiah, chap. xlv. 20. 21. 22. "They have no knowledge that—pray unto a god that cannot save.—There is no God else beside me, a JUST God and a SAVIOUR, there is none beside me. Look unto me, and be ye saved, all the ends of the earth." And he spake also of the knowledge of this same glory by Jeremiah, chap. ix. 24. "But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these I delight, saith the Lord." And these are the same divine perfections that we see often celebrated in the Psalms, as Psal. lxxxv. 9. 10. 11. "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; justice and peace have kissed. Truth shall spring out of the earth; and justice shall look down from heaven." Psal. lxxxix. 14. "Justice and judgment the

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habitation of thy throne: mercy and truth shall go before thy face." Psal. xcvi. 2. 3. "The Lord hath made known his salvation. His justice hath he openly shewed in the sight of the Heathen. He hath remembered his mercy and his truth toward the house of Israel. All the ends of the earth have seen the salvation of our God." Psal. ci. 1. "I will sing of mercy and of judgment; unto thee, O Lord, will I sing." Psal. cxvi. 5. "Gracious is the Lord, and righteous: yea, our God is merciful."

This is the glory of God that appears to our minds in Jesus Christ, the Son of God, sent to be the propitiation for our sins: 1 John iv. 8. 9. 10.—"God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son the propitiation for our sins." He that "purged our sins by himself," is that great High-Priest who has stood up with Urim and Thummim.

He gives, in his gospel, the answer to that grand question, of the utmost concern to sinful men, "Wherewith will the Lord be pleased?" or, "What shall I give for the sin of my soul?" He tells the truth that he heard from the Father, That "he is well pleased in him his beloved Son." And when we hear this from him, we behold the glory of the divine *mercy* and *justice*, or of the divine *love* manifested with its *jealousy* to us sinners, by that truth which he declares: and so we see the "brightness of glory" in him who "purged our sins by himself," and "sat down on the right hand of the Majesty on high." Thus we know the Lord, we know his name, and know assuredly that this is the word of the Lord; even as the inquirer in the judgment of Urim knew that the answer the priest made to his question was the Lord's answer, by the glory of the Lord shining on his breast-plate.

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The apostle, in that passage, where he makes the glory shining in the "face of Moses," a figure of the glory shining in the "face of Jesus Christ" to the minds of believers, refers also to the Urim and Thummim, which the LXX. (much used by the writers of the New Testament) had rendered *manifestation* and *truth*, when he says,—"By manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord," 2 Cor. iv. 2. 3. 4. 5. Those must be ignorant of the truth of the gospel, whose minds perceive not the shining of the glory of Christ, who is the image of God; even as they could not have the Lord's answer by Urim, who saw not the shinings of the Lord's glory in the breast-plate of the ephod. But this appearance of the divine glory in Jesus Christ, to them who hear this great High-Priest, gives them full assurance of the truth of the whole New-Testament revelation made by him; by whom it "began to be spoken" on earth, in the days of his flesh, and who, when he ascended into heaven, spake it from thence by the ministry of his twelve apostles, who "preached the gospel with the Holy Ghost sent down from heaven." And so, "upon his mouth," the whole church of the New Testament, even all the Israel of God, must "go out and come in."

The twelve apostles are unto the church of the New Testament, as the twelve patriarchs, the sons of Israel, were unto Israel after the flesh, or the church of the Old Testament: for the spiritual Israel who believe on Christ, through the word of his apostles, are born again of the incorruptible seed of the word which they preached; even as Israel after the

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the flesh was born of the seed of these twelve patriarchs, whose names were in the stones that filled the breast-plate of judgment. Therefore the "New Jerusalem," is represented to John in the vision, as having twelve foundations, precious stones, "and in them the names of the twelve apostles of the Lamb; because it is wholly built on their doctrine, Eph. ii. 20. 1 John iv. 6. And this is also the mystery of the "crown of twelve stars" on the head of the woman, the true church, in opposition to the whore, or false church, in the Revelation. The apostles point out themselves in their ministry as the true Urim, or twelve stones of the breast-plate shining, when they say, "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God;" and, 2 Cor. iv. 6. "God—hath shined in our hearts to the illumination of the knowledge of the glory of God in the face of Jesus Christ." So they are the Urim and Thummim. The light of the knowledge of the divine glory in the face of Christ shines to us in their gospel, which we have now in the scriptures.

The Truth of the Scriptures.

Observes on the Second Epistle of Peter.

Obj. I. **T**HE apostle writes to Christians, and describes them, in distinction from other men, in this manner,—*To them that have obtained like precious faith with us, in the righteousness of our God, and Saviour Jesus Christ:* ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΤΟΥ ΟΙΟΥ ΗΜΩΝ ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

Faith—in the righteousness of—Jesus Christ. He distinguishes the faith of Christians by its especial object, viz. the righteousness wrought by Jesus Christ, finished in his death, and rewarded in his resurrection; which Christians believe with the heart unto righteousness,

righteousness, and confess with the mouth unto salvation, Rom. x. 8. 9. 10.

The righteousness of our God and Saviour. They who believe in his righteousness, as did the apostles, look upon him as God: for he is as expressly called the God of Christians here, where he is pointed out as the especial object of their faith, as he is called their Lord, ver. 11. where his kingdom is spoke of: *The kingdom of our Lord and Saviour Jesus Christ*: Βασιλειαν του Κυριου ημων και σωτηρος Ιησου Χριστου. Peter, and the other apostles, believed and confessed him to be the Son of God in the days of his flesh, in opposition to those Jews who were ready to acknowledge him as that great Prophet, like Moses, and to take him by force, and make him their king; but were offended at his saying, he came down from heaven to give his flesh and blood for the life of the world, and so to give them eternal life. The Jews condemned him to death as a blasphemer, for calling himself the Son of God, so as to make himself God; and then triumphed in his death, as the decision of that great question on their side. And the disciples, whose faith had been shaken by his death, again triumphed in his resurrection, as the full decision of the question on the side of their faith, declaring him to be the Son of God with power. Therefore Thomas, when he was satisfied of the truth of his resurrection, said to him upon it, *My Lord, and my God*. It is without controversy in the church of the living God, that *God was manifest in the flesh, justified in the Spirit*, 1. Tim. iii. 15. 16. For that church is *built upon this rock*, Matth. xvi. 16. 18. And as it is built upon this rock, it is *the pillar and stay of the truth*, which is confirmed as well as most firmly believed in it. In that church, Jesus is called by this name, *Jehovah our righteousness*, according to the prophecy of Jeremiah, chap. xxiii. 6. And this name whereby she calls him, is her motto, by which she stands distinguished from all other societies, chap. xxxiii. 16. For this society
consists

consists of all them, and none other but them, who have obtained the like faith, in the righteousness of their God and Saviour Jesus Christ, that the apostles had.

Who have obtained like precious faith with us. Here the apostle Peter places himself, as well as the other apostles, on a level with all Christians, as to this faith. Every Christian is not a chosen witness of Christ's resurrection, is not inspired to make the New-Testament revelation; nor are all Christians endued with the gifts and powers that the apostles had for that purpose. Neither have they the keys of the kingdom of heaven given them, as Peter had, that by him God should open the door of faith, first to the circumcised, as Acts, chap. ii. and then to the uncircumcised, as chap. x. But as to this faith, every Christian is one with him, and with all the apostles. Every one of them obtains it the same way as Peter did, Matth. xvi. 17. *Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* For they are all taught of God, John vi. 44. 45.; and they all know him, from the least to the greatest, Heb. viii. 11. Whether we value this faith by what is believed, *the righteousness of our God and Saviour*; or by the ground of belief, *the testimony of God*, 1 Thess. ii. 13.; or by its cause, and the way of obtaining it, as it is *the gift of God* in the behalf of Christ, and comes by divine teaching, Eph. ii. 8. Philip. i. 29.; or by its peculiar efficacy in us, conforming us to Jesus Christ, especially in *the work and labour of charity*, ver. 5. 6. 7. it is as valuable, as precious, and demands as much respect and honour from us in every Christian, as in the apostle Peter.

II. The design of his writing to them is, that they may, after his decease, have the things that were taught by the apostles always in remembrance: ver. 15. "Moreover, I will endeavour that you may be able, after my decease, to have these things always
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in remembrance." This he says in the foresight of false teachers to arise: chap. ii. 1. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." He declares this to be the design of both his epistles, to keep in remembrance what the first Christians heard from the apostles; and so bids them be mindful of the words of the prophets, and of the commandment of the apostles: chap. iii. 1. 2. "This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." And he commends the whole epistles of Paul, with the other scriptures, as the guard against seduction, notwithstanding some things in them hard to be understood, and wrested by those who are not taught of God, nor stablished in the faith: chap. iii. 15. 16. 17.—"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

This, if well considered, sets unwritten tradition altogether aside. The scriptures, containing "the words which were spoken before by the holy prophets," and "the commandment of the apostles of the Lord and Saviour," are the only rule and standard of Christian faith and practice, after the decease of the apostles; even as the scriptures of Moses and the prophets were the only rule of religion for the Jews. And like as the scriptures of the Old Testament were kept by the Jews, and appealed to by the Lord and his apostles,

as they had them in copies and translations, in opposition to their universal tradition and corrupt interpretation of these scriptures; even so, the apostle here plainly supposes, that the scriptures of the apostles would be kept after their decease among the professors of Christianity. And though he says, that these scriptures are liable also to be wrested; yet, in the foresight of prevailing and general seduction among professed Christians, he gives these same scriptures, in place of the deceased apostles, to preserve true Christians from being led away with the error of the wicked.

III. The things that the apostles taught, and then wrote, to be kept in remembrance among Christians after their decease, are most holy and divine. We may behold the purity and holiness of the Christian faith, in the things said by the apostle, chap. i. 3.—11. “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us by glory and virtue: whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: for if these things be in you, and abound, they make” you “neither barren, nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom

dom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things." So writes the Galilean fisher!

IV. The apostles taught and wrote in the view of laying down their lives upon the truth of what they preached, and left in writing to keep it in remembrance after their death: ver. 13. 14. 15. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that you may be able, after my decease, to have these things always in remembrance." When Peter was made a witness of the Lord's resurrection, he shewed him what he was to expect by it in this world, when he signified to him by what death he should glorify God, John xxi. 18. 19. And in the view of this he preached and wrote. It cannot be told what hope animated him, and the rest of the apostles, to suffer as they did, besides the hope of that same life and immortality that is brought to light by their testimony, concerning the resurrection of Jesus Christ from the dead. And so there is no reason to suspect them of any design to impose on mankind. Impostors must have other views.

V. The truth of the things they taught, and have left on record in the scriptures, was manifest to their senses in plain fact, of which they were eye-witnesses. There is no appearance of their being conducted by philosophy or politics in their teaching and writing. It goes all on fact, wherein they could not be deceived, and which they testified in the most simple manner: chap. i. 16. 17. 18. 19. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he

he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount; and we have the prophetic word the more firm."

Here the apostle points out the great subject of the apostolic doctrine, viz. "their Lord Jesus Christ his power and coming." The word of prophecy foreshewed the coming of the Messiah, or Christ, a glorious King, as the Jews acknowledged: for both Josephus, the Jewish historian, and Tacitus, the Roman gives this expectation of the Jews as one of the causes of their rebellion against the Romans, and of that war which issued in the destruction of their city and temple, and the dispersion of their nation. But the question betwixt them and the apostles was, If the Messiah was then come? The apostles testified he was come in Jesus. And whereas the weakness of his appearance, especially as crucified, was objected as perfectly inconsistent with the notion the Jews had of the power of that Messiah foretold by their prophets; the apostles declared his power, as heavenly, and as the power of an endless life, by his resurrection from the dead, whereof they were witnesses; by which also they made known his glorious second coming, sitting on the right hand of power, and coming in the clouds of heaven.

And here Peter puts Christians in mind of a notable revelation, and a fact, manifesting the truth of the power and coming of the Lord Jesus Christ, to which he and two other apostles were witnesses. This is that glorious revelation on the mount, (Matth. xvii. 1. Mark ix. 2. and Luke ix. 28.); where Jesus was transfigured before them; where they saw that ancient symbol of the divine presence, "the bright cloud, the excellent glory," from whence they heard the "Father's voice," saying to them of Jesus,—
"This

“ This is my beloved Son, in whom I am well pleased; hear ye him;” and saw Moses the lawgiver, and Elias that great prophet, “ appearing in glory;” and “ heard them talking with him,” and speaking of his decease, which “ he should accomplish at Jerusalem;” while they beheld in Jesus the prelude to that glory which should follow his sufferings, or the pledge or foretaste of the glory into which he should enter after that decease. Thus they saw that same “ glory of the Lord” that appeared to Moses and the prophets of old. And whereas there was the likeness of a man, or “ the likeness as the appearance of a man,” conversing “ face to face” with Moses, when the glory of the Lord appeared to him, even as Ezekiel (chap. i. 26.) describes “ the appearance of the likeness of the glory of the Lord;” the apostles saw the real man Jesus appearing in that same glory, heard him glorified, even with respect to his death, by the *Father’s voice*; and saw Moses, who of old conversed with him in a figure, and Elias, who was caught up to heaven in a chariot of fire, both of them attending upon him, and talking with him of that very subject which was the great stumbling-block to the Jews, who were offended in that wherein the “ Father is well pleased,” even his beloved Son’s *decease*, which the prophets foretold he would “ accomplish at Jerusalem.”

So they “ were eye-witnesses of his majesty,” as that great Messiah foretold by the prophets and Moses, even the “ Son of God.”

And they heard him, whom the Jews despised, “ honoured and glorified” by the Father’s voice from heaven, testifying the sum of the gospel of the glory of Christ that they preached.

And so they “ had the prophetic word” in the scriptures of Moses and the prophets *confirmed* to them.

For the apostle is far from saying here, that any revelation to Moses, or to any prophet of the Old Testament

Testament, is more firm or sure than that which they saw and heard on the Holy Mount. On the contrary, he is saying, that this revelation confirms and establishes all the old revelations to Moses and the prophets: for here the *Father's voice* applies them to *Jesus*, with the concurrence of Moses and Elias. And the voice commands the apostles to *hear him* with whom they are left *alone*. Thus we may see the Old-Testament revelation issuing in Jesus the Son of God, in whom the Father is well pleased; and the revelation of the New Testament, which is the spirit of the Old, flowing from him: *Και ἔχουσιν βεβαιότερον τὸν προφητικὸν λόγον*: “And we have more firm the prophetic word.” They had it more established and confirmed to them by that notable discovery of the glory following the sufferings of Jesus, as the verification of all the grand things that Moses and the prophets spake of the Messiah: for this is the substance of what the prophetic word said of him, “The sufferings of Christ,” and the following glory, 1 Pet. i. 10. 11. 12.

VI. The truth of what the apostles testified and wrote, concerning the power and coming of Christ, appears by this, that it establishes and confirms the prophetic word of the Old Testament; which, after all the evidence of its coming from God, was to be verified, and so further confirmed in its accomplishment. And as, without this accomplishment in *Jesus*, it can have no established sense, and is not verified by any event; so, being thus fulfilled, it is a most firm proof of the truth concerning the power and coming of the Lord Jesus Christ, which was foretold in this prophetic word, and which the apostles had made known in their scriptures according to it. Therefore the apostle tells Christians, they do well to take heed to the prophetic word; describes, by a fit similitude, how it shewed before-hand Christ's power and coming, and how the New-Testament revelation excels it; and directs

directs them to follow only the guidance of the New Testament in the interpretation of it: chap. i. 19. 20. 21. "And we have the prophetic word more firm, whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day should dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For prophecy came not in old time by the will of man; but holy men of God spake, moved by the Holy Ghost."

The apostle recommends the Old-Testament scripture to Christians, and commends them for taking heed to it, as they were doing. For, though they rejected the Jewish traditions, they shewed the greatest regard to the writings of Moses and the prophets, that the Jews held as inspired. The apostles and first Christians looked on all these as given by divine inspiration, and took heed to them as the word of God. Our Lord and his apostles appealed constantly to these scriptures, as the word of God, against the Jewish tradition. And see how Paul commends them to Timohy, 2 Tim. iii. 15. 16. 17.

The first Christians took heed to Old-Testament scripture as a prophetic word, having its accomplishment in the power and coming of their Lord Jesus Christ, as it was made known to them by the apostles. They found that word confirmed to them in the sufferings of Christ and the following glory, reported by the apostles, who preached the gospel to them, with the Holy Ghost sent down from heaven. And they looked on the Old Testament as a parable; and on the New, as the sense of that parable, or as the spirit of the letter in the parable.

They considered the divine revelation in Old-Testament scripture, by the direction of the apostles, as a light in an obscure corner, shewing, but darkly and indistinctly, the same very things that are more plainly, and clearly, and more universally, manifested in the New-Testament revelation; which, compared
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with it, is as the dawning day and day-star. They beheld that old revelation, as referring to a more clear and open revelation that was to come; which they found in the report brought them by the apostles: for they "took heed" to that prophetic word, "as to a light shining in a dark place, until the day should dawn." And it confirmed both these revelations to them at once, when they perceived the things that are clearly discovered by the new revelation, to be the same that had been shewed before more darkly by the old.

By the New-Testament revelation, they were made to know in their *hearts* the things that were fore-shewed by the prophetic word. For, as they believed the gospel, they beheld the glory of God in the face of Jesus Christ; they found the power of his kingdom in their hearts, where his laws were written; and, having the first-fruits of the Spirit, the earnest of the heavenly inheritance, their hearts had a begun experience of the glory following the sufferings of Christ. And so, by the gospel-revelation, as "the day-star arising in their hearts," they knew in themselves the accomplishment of the word of prophecy; very different indeed from that which the Jews looked for, according to the *letter* of that word; but far more glorious, and perfectly agreeable to the *spirit* of it. If we believe not in Christ crucified, so as to be *crucified with him*; and if we believe not that he is alive from the dead, on the Father's right hand, so as to have him *dwelling in our hearts by faith*, and *living in us*; we cannot know the prophetic word concerning the sufferings of Christ and the following glory, by reason of the blindness of our hearts as to the New-Testament revelation, which illustrates and confirms that word, *as the day-star arising in the heart*. For as God, who commanded the light to shine out of darkness, shined into the hearts of the apostles, to give the light of the knowledge of his glory in the face of Christ, so this know-
ledge

ledge is communicated to the hearts of men by their teaching ; and we have it by hearing them, and in believing what they have written : while the God of this world blinds the minds of them that believe not, least the light of the gospel of the glory of Christ, who is the image of God, should shine unto them. See 2 Cor. iv. 2.—6.

Now, while the apostle commends Christians for taking heed to the Old-Testament revelation in this view of it, he lays down this to them as a first principle for understanding it, *That no prophecy of the scripture is of any private interpretation.* For as the *prophecy came not by the will of man*, it cannot be understood as man pleases, but according to the interpretation that God himself, its author, gives it in the New-Testament revelation, agreeably to that notable discovery of the great scope of Moses and the prophets that Peter was witness to on the holy mount. And, according to that, the New-Testament revelation, that we have from Jesus Christ by his apostles in the apostolic scriptures, is the only public authentic comment on Moses and the prophets. And every interpretation that is not agreeable to that, but according to the will of man, like the interpretation that the church of the Jews gave the Old Testament, and that was established among them by tradition, is but private interpretation. Yea, though all the teachers that have been among Christians since the decease of the apostles, and all the churches upon earth, should agree to interpret any prophecy of the Old Testament otherwise than by the things which the Holy Ghost, the author of the prophecy, hath revealed in the New Testament ; it would still be but a private interpretation. For the apostle is not here opposing a private interpretation unto any interpretation authorised by teachers prevailing among Christians after his decease, and followed by the multitude of the professors of Christianity ; but *private interpretation* stands here opposed to the Holy Ghost's

interpretation of his word of prophecy, in the New-Testament revelation, which is here compared to the *dawning day and day-star*, in distinction from the Old-Testament revelation, compared to *a light shining in a dark place*. And so the apostle Peter makes every interpretation of any prophecy of Old-Testament scripture, that is not authorised in the New Testament by the Holy Ghost, who inspired the prophets, to be a private interpretation.

By what immediately follows, concerning *false teachers* among Christians, it would appear, that he speaks against this private interpretation, in the view of these teachers to arise after his decease; and insinuates, that they would corrupt the profession of Christianity by an interpretation of some prophecies of the Old Scripture, for which they had no authority from the Holy Ghost in the New-Testament. And accordingly it is fact, that, after the decease of the apostles, there have been, and still are teachers among Christians, much followed, who have applied prophecies of the scripture to a sort of worldly power, and coming of Christ, that was not made known to Christians by the apostles. These teachers have interpreted the prophetic word very disagreeably to that conformity to Jesus Christ in his sufferings in this life, and in the following heavenly glory of his resurrection in the life to come; unto which his whole church is predestinated, and which the apostles made known to Christians as the sense and scope of the prophetic word. And, by virtue of this *private interpretation*, these teachers, not being inclined to suffer with Christ in this life, nor to wait patiently for reigning with him in the life to come, have got to themselves a kingdom and dominion in this world, which they call, and their many followers believe to be, the kingdom of Christ. Of this, they must own, Jesus Christ and his apostles had indeed no occasion to speak in their day: but they are so confident of its being foretold by the prophets, that they are ready to

to charge any one that denies it, with denying the authority of the Old Testament. Yet this private interpretation, and the kingdom of the clergy built upon it, had never taken place among Christians, if they had been always attentive to this warning of the apostle Peter, with respect to the interpretation of the prophetic word which he saw confirmed on the holy mount, even the warning he here gives against his pretended successors. But the apostolic scriptures behoved to be fulfilled.

VII. The prophecy of New-Testament scripture, concerning the profession of Christianity in the world after the decease of the apostles, as it is now manifestly confirmed by the event, is a proof of the truth of these things, that the apostles declared, and left in writing to be kept in remembrance, concerning the power and coming of Christ.

New-Testament scripture foretells a general apostacy from that holy faith in the righteousness of our God and Saviour, the faith once delivered to the saints; a prevailing denial of the power of Christianity under a form of it, and a grand opposition to Christ in the name of Christ. For the Antichrist whose coming is foreshewed in the writings of the apostles, opposes himself to Christ, exalting himself in Christ's name.

The Lord pointed to this, when foretelling the signs that should go before the destruction of Jerusalem: and in connection with that also, the signs of his second coming to judgment, Matth. xxiv. 11. 12. 13. 23. 24. 25. And Paul foretells this in his epistles, 2 Theff. ch. ii. 1 Tim. iv. 1.—6. and 2 Tim. ch. iii. So does John in his epistles, 1 Epist. ii. 18.—26. iv. 1.—6. and 2 Epist. ver. 6.—10. and in the Apocalypse. The same thing is here foretold by Peter: and Jude speaks of it, in his epistle; almost in the same words with him.

In the epistles of Peter and Jude, the Antichristian apostasy is compared to that of the angels who sinned, and kept not their beginning, but left their own habitation; to that of the old world, the world of the ungodly, upon which the flood came; and to that of the people saved out of the land of Egypt, who were afterward destroyed, except Caleb and Joshua. And in midst of this general apostasy, true Christians are represented as Noah and his family in the old world, and as *just* Lot in Sodom, vexed with the filthy conversation of the wicked.

This apostasy is to continue and last till the day of judgment, and till "the Lord come," according to Enoch's prophecy, "among his holy myriads, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against him." For though Paul says, "the Lord will consume" that man of sin "with the spirit of his mouth; yet he tells us, it is "with the brightness of his coming" that he is to be "destroyed;" even that same second coming of which he speaks in that passage. The judgment of God to be executed against this apostasy, in that great day, when the apostasy of the angels is to be punished, (Matth. xxv. 41.—45.) is set forth by Peter and Jude as most dreadful; fit to be prefigured by the destruction of the old world, by the overthrow of the cities of Sodom and Gomorrah, and by the perdition of Korah and his company.

The teachers among Christians are pointed out as the leaders in this apostasy from the power of Christianity, under a form of it. They are represented as speaking great swellings of vanity, concerning the knowledge of the way of righteousness, and feigned words of the Lord and Saviour *Jesus Christ* as their Redeemer; while yet they "deny the Master that bought them: not indeed directly; for "they privily

vily bring in their heresies" to the Christian profession, changing the truth into a *lie*: but they in effect deny his redemption, and justification by his blood, by teaching men how to go about to establish their own righteousness in the Redeemer's name; denying that his blood can save them without the methods of becoming righteous that they prescribe to them. They deny the *Master* Redeemer, exalting themselves as masters in that kingdom of this world, where they exercise authority in *Christ's* name, having the people of the nations subjected to them, by the power of the kings of the earth given to them, as *Christ's* representatives on earth; in plain contradiction to his testimony, *My kingdom is not of this world.*—*For this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice.* And while they lord over the people, and strive for the mastery in the nations of this world, they deny that Master who said, *So shall it not be among you; but whosoever will be great among you, shall be your servant: and, If any man will come after me, let him deny himself, and take up his cross and follow me.* They deny him by departing from his holy commandment of brotherly love, among them that are of the truth, for the truth's sake; as it stands in opposition to the love of the world; and of all that is in the world, even the lust of the flesh, and the lust of the eyes, and the pride of life.

While they deny him by turning from his holy commandment, allowing the multitude of their subjects and followers liberty from his yoke, which they cannot bear; they themselves are servants to the corruption that is in the world through lust.

They serve the lust of covetousness:—*Through covetousness shall they, with feigned words, make merchandise of you.*—*An heart they have exercised with covetous practices: cursed children, which have forsaken the right way, and have gone astray, following the*
way

way of Balaam the son of Bosor, who loved the wages of unrighteousness.

They serve the lust of the flesh :—Chiefly them that walk after the flesh in the lust of uncleanness.—Having eyes full of adultery, and that cannot cease from sin.—Turning the grace of our God into lasciviousness.—These filthy dreamers defile the flesh. And these must be chiefly they to whom that character of Antichrist applies, 1 Tim. iv. 3. FORBIDDING TO MARRY. For this is the commandment of the Lord, 1 Cor. vii. 1. 2. It is good for a man not to touch a woman. But, for avoiding fornications, let every man have his own wife, and let every woman have her own husband ; and Heb. xiii. 4. Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge.

They are servants of the corruption that is in the world, through the lust of pride and ambition. They despise dominion, and speak evil of dignities. They despise government, are presumptuous, self-willed ; they are not afraid to speak evil of dignities. They dare to bring railing accusation against them before the Lord.

Thus, being themselves the servants of corruption, they entice many followers, by speaking great swellings of vanity, leading to the admiration of mens persons : and they entice them, by promising them a liberty, that the holy commandment allows not, to fulfil the lusts of the world, naming the name of Redeemer from the world, and to walk after the course of this world, as much as if the way of righteousness were not professed by them, or as if the Redeemer's holy commandment had never been delivered to them. And indeed the nations of this world could never have been brought in subjection to them, as they have been, and some way still are, upon any other terms.

*There were false teachers among Christians, from the beginning, preaching Christ in opposition to the apostles, perverting the gospel, and studying to set
aside*

aside the power of Christianity under the form of it. And there were then ungodly men, who had crept in unawares into the churches of the saints among the professors of the holy faith, who again went out from them, or separated themselves, in order to fulfil their lusts with more freedom than they could do amongst them; or who were cut off by Christ's discipline. But these were only the forerunners of that Antichrist. And the work of all these first false teachers, perverting the gospel, by turning it into a doctrine of self-righteousness, and corrupting the profession of Christianity, by accommodating it to the lusts of men, was but as a prelude to the work of those teachers among Christians who are the leaders in the grand apostasy of *that Antichrist*.

These teachers among Christians are compared to Cain, as haters and persecutors of the faithful; to Balaam, as running greedily after his error for reward; to Korah, as seeking the priesthood, and gainsaying the everlasting perfection that comes only by that one offering of Jesus Christ; and to the *false prophets among the people of Israel*, as leading God's peculiar people into an intercommunity of religion with the nations. For the Old Testament had types and figures of Antichrist as well as of Christ; and there is a *mystery of iniquity* as well as a *mystery of godliness*. And these Antichristian teachers have been seen, in their worldly kingdom which they call Christian, aping the prophets in God's kingdom of Israel; in place of which they would have their kingdom to be now come.

Peter foretells, that, by reason of these teachers, and the *many following their ways*, and passing for the Christian teachers and people, true Christianity would be reproached, and all their ways laid to its charge by infidels: chap. ii. 2. *And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of*. And he likewise plainly points at a set of infidels in the last days, calling themselves Christians

Christians in sport, and opposing the truth concerning the power and coming of the Lord Jesus Christ by mockery and ridicule : chap. iii. 3. *There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?*

If we can distinguish the apostolic Christianity, the *way of truth* clearly pointed out in the scriptures of the New Testament, from the ways of teachers that have come after them among the professors of Christianity ; and if we can but see the events that have come out so manifestly, according to the prediction, and that are before our eyes every where in the world called Christian : then we have the truth of what the apostles declared and have written of the power and coming of Christ, evidently set before us. And every thing in the *Christian world*, that serves as a fund of reproach to infidels against the way of truth, will be to us a confirmation of it.

The Conversion of the Jews.

ROMANS, chap. xi.

FROM the beginning of this chapter, the apostle vindicates God from the charge of *casting away his people*, in the rejection of the Jewish church and nation. And he says, that God had not, in that rejection, *cast away his people which he foreknew*, ver. 1. 2.) ; but that there was, as in the time of Elias, even at the present time, *a remnant according to the election of grace* ; and therefore not of *works*, ver. 5. 6. And so, while Israel obtained not that which he sought for, *the election obtained it* ; and the rest (who were not of that election) *were blinded*, (ver. 7.—10.) as was foretold in the Old Testament, by Isaiah, chap. xxix. 10. and vi. 9. and by David, Psal. lxix. 22. 23.

The objection against the providence of the Sovereign Lord God, with respect to the *blinded*, imported

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in that question, *Have they stumbled that they should fall?* is answered by the apostle thus: *Far be it; but, through their fall, salvation to the nations*, ver. 11. Their ruin was not the great thing designed by their stumbling. God had a higher end in it, suitable to his goodness and mercy, viz. the salvation of the nations. Even as the destruction of the vessels of wrath (Rom. chap. ix.) is not the great end of their being fitted to destruction; but the shewing forth of the riches of his glory on the vessels of mercy, is that end to which the destruction of the vessels of wrath is subservient. And we cannot be surpris'd at this, if we acknowledge the goodness of God in clothing and feeding us daily, by the destruction of the beasts his creatures, even as they also are made for food to one another; and if we consider that benefits are frequently handed to us, in the course of providence, by the losses of other men. Yea, if we be pleas'd with the manifestation of the riches of his glory in the vessels of mercy, we can bear with the destruction of the vessels of wrath, as we do with the shade in a fine picture.

The apostle says, salvation is come to the nations, *to provoke them (the Jews) to jealousy*, ver. 11. And he takes this from Moses, Deut. xxxii. 21. which he had cited before, chap. x. 19. And upon this he founds his following discourse to the nations, concerning the rejected Jews. Now, says he, *if the fall of them (that stumbled) be the riches of the world, and the deficiency of them the riches of the nations; how much more the fulness of them?* ver. 12. He addresses this discourse to the nations, as their apostle, and tells them his end and design in speaking thus, with respect to the Jews, in these words: *If by any means I may provoke to jealousy my flesh, and might save some of them.* And, upon this design, he proceeds in this way of speaking of them to the nations, *If the casting away of them be the reconciling of the world; what the receiving, but life from the dead?* The apostle of the

nations being a Jew, and having a most fervent desire for the conversion of his brethren according to the flesh, extols the benefit that came to the nations by their fall: and, if so much good came out of their fall, he speaks of this recovery, which he ardently wishes, as a thing that would be inexpressibly great and glorious beyond imagination. He draws the possibility of it (so far, at least, as to encourage his declared design, which was, *to save some of them*) from what Moses said of *provoking them to jealousy*, or emulation.

In pursuit of this design, he says further, *For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches*, ver. 16. Abraham, Isaac, and Jacob, were separated unto God for the sake of Christ, that *seed*, to spring of them, and bless all nations: and their fleshly seed, the whole house of Israel, was also separated to God through Christ to come of them, and by virtue of their fleshly relation to him, as the seed promised to their fathers; even as the lump is holy by the holiness of the first-fruits. And seeing Israel after the flesh became a people and nation, by virtue of the promise of Christ to their fathers, as their seed; Christ, that *seed*, as he stood in that promise, was the root from whence they grew: and so they were a holy nation, and peculiar people unto God, according to their natural and fleshly connection with that root. This is that same root into which (as standing in the accomplishment of that promise) the nations, who were not of the stock of Israel, are grafted, according to the promise to Abraham, *In thy seed shall all the nations of the earth be blessed*, Gen xxii. 18. Eph. iii. 6.

But, upon this, the ingrafted nations might take occasion to boast and glory over the rejected Israel, and say, "They were holy, it is true, as they grew from that root, and stood in it; but now Christ, the promised seed, being come to bless the nations according to the promise, the peculiar relation they had to him, while the promise was not performed, is dissolved;

solved; and these branches that grew first from that promise are broken off, that we might be grafted in: and so we stand in that root; and they have no more connection with it, as they once had, being now broken off." *If some of the branches be broken off*, ver. 7.; and, *Thou wilt say then, The branches were broken off, that I might be grafted in*, ver. 19.; and *thou standest*, ver. 20.

The apostle grants this, and owns, that they were broken off; and that this was in order to the ingrafting of the nations. But he shews the nations, that they had no ground of boasting against the Jews in this. For, first, he puts them in mind, that they were not the natural branches of this holy root, but, as it were, taken out of the wild olive, and planted into the true good olive-tree, (Jer. xi. 16.) from which the Jews grew naturally. And, next, he lets them know, that if God spared not these natural branches, but broke them off, because of unbelief, when they could no more have a place in the root but by faith, now that the promised seed was come to bless the nations through faith; then certainly the ingrafted nations had no ground to think that they could stand in that root, if they continued not in the faith. And further, he shews them, that as their being and continuing in that root was wholly owing to the divine goodness and grace, they should also be cut off, if they continued not in that goodness; even as, on the other hand, they who were broken off should be again grafted in, if they remained not in unbelief, ver. 17.—23.

And he still insists on the possibility of their being grafted in again, so as to make void the boasting of the ingrafted nations against them: for he says, *God is able to graff them in again*. Yea, he shews it much more credible, that the Jews, as the natural branches, should be again grafted into their own olive-tree, than that the nations, as the branches of the wild olive, should be cut out of that tree which is wild by nature, and be grafted contrary to nature into that

good olive tree, whereof the Jews were the natural branches. By this similitude he shews the possibility of that which he earnestly wished, *viz.* that the rejected Jews, whose case might seem hopeless to the believing nations, should yet be saved by faith in their own Messiah, to whom they had a natural relation; as well as the nations, who had no natural relation to him, and once lay at the greatest distance from salvation, through him, are now saved by faith in him, ver. 23. 24.

However earnestly Paul desired the conversion and salvation of all the Jews, as a thing no less possible with God than the conversion of the Gentiles; yet hitherto he asserts not, that it shall be as he desired. For all that he could propose for the Jews, by his discourse of them to the nations, was, *by any means to save some of them*, i. e. those who belonged to the *election of grace*, who were yet among the unbelieving Jews; of whom he says, ver. 28. *As touching the election, they are beloved for the fathers sakes.* And here he says of the branches that were broken off, they shall be grafted in, if they bide not still in unbelief; even as he said, the ingrafted nations should be cut off, if they continued not in God's goodness. And this brings to mind a passage that may be compared with this: John xxi. 22. 23. *Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?* In like manner, upon what the apostle here writes, this saying has gone abroad among Christians, that the nation of the Jews, or the bulk of that people, once cut off from Christ, shall, some time before the end, be grafted in to him again: yet the apostle writes not this; but, *They also, if they bide not still in unbelief, shall be grafted in: for God is able to graff them in again.*

But what follows, ver. 25. 26. 27. is mostly insisted on for a national conversion of the Jews, who were nationally

nationally rejected, or for such a great conversion of that people, before the coming of Christ to judgment, as that the number of the converted shall be in proportion to the rest, as the number of the rejected was to the converted in the days of the apostles. The apostle's words are :—*For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the nations be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.*

It appears from Rev. i. 20. and xvii. 7.—12. 15. 18. that the word *mystery* is used in scripture to signify the hidden sense of a figure. Thus, when our Lord is declaring to his disciples the sense and meaning of his parables, concerning the kingdom of heaven, that lay, under the figures, hid from the multitude, he says, Matth. xiii. 11. *It is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given.* And thus the gospel is called *the mystery*, and *the revelation of the mystery*, which was kept secret since the world began, because it lays open the sense and meaning of the types of the Old Testament; and the truth that the apostles declared, is the sense that lay hid under all the prophetic figures, shewing beforehand the sufferings of Christ and the following glory. The union of Christ and the church, is the mystery of the union of Adam and his wife Eve, Eph. v. 30. 31. 32. The changing of all Christ's people that are alive and remain to his coming, is the mystery of the translation of Enoch and Elias, 1 Cor. xv. 51. And indeed it will be hard to find a place in the New Testament, where the word *mystery* must be taken in another sense. This is also the common use of it in the writings of the Greek fathers or the first ages, when the Latins used for it the

the word *sacrament*, as we have it still in the vulgar Latin version, Rev. i. 20. and xvii. 7.

If this be the sense of the word *mystery* here, and if it be used in this text, as it is every where else in the New Testament; the apostle must be here declaring the sense of some figure. And we may easily see, at first view, the figure, *viz.* the Israel to which blindness happened in part; and likewise the sense and meaning of that figure, *viz.* the Israel that shall be saved; i. e. *the Israel of God*, Gal. vi. 16. the spiritual seed of Israel and of Abraham, Rom. iv. 16. 17. Gal. iii. 29. We find the apostle likewise speaking both of the typical and the true Israel, in the same verse, Rom. ix. 6. *Not as though the word of God hath taken none effect: for they are not all Israel which are of Israel.* And if by Jacob in the text which the apostle cites from Isaiah, he meant only the Israel according to the flesh, there is no mystery in it: though, when it is literally understood, the contenders for a national conversion of the Jews, perhaps, would not chuse it as the fittest text of the Old Testament for proving their point.

The apostle then seems to be declaring, that blindness in part has happened to the typical Israel, until the full number of the elect of every nation, or of the redeemed out of every nation, (*the nations of them which are saved*, Rev. xxi. 24.) be come in; and so, or in that manner (*οὕτως*), shall all the true Israel of God be saved. And this mystical spiritual Israel, that shall be saved, is that part of Israel according to the flesh that is not blinded, together with the full number of the redeemed out of every other nation of the world.

This text seems to import, what is like to be fact, that the fleshly Israel, or the Jews, shall remain a people distinct from the nations till the end, or till the fulness of the redeemed out of every nation be come in; and that they shall not be wholly blinded, but some of them shall be sharers of the mercy of the
nations

nations, even as other people. And the part of that Israel that is not utterly given up to blindness, is beloved, according to the election, for the sake of the promise made to their fathers, ver. 28. The Jews that belong to the election, though now unbelievers, as the nations had been in times past, shall obtain mercy through the mercy of the nations, ver. 29. 30. 31. For God hath shut up all together, both the elect Jews and nations, in unbelief, that the glory of his mercy might be manifested in the whole of them, without any room left to any of them, for glorying in their own merit, or boasting against another. And this serves to humble the nations, and stain the pride of their glorying over the Jews, while it glorifies the divine grace in both; as the apostle says, *For God hath concluded all (them is put in by the translators, without any foundation in the Greek text) in unbelief, that he might have mercy upon all*, ver. 32.

The apostle, having declared this way of God's mercy to the whole elect both of Jews and nations, or to the whole mystical Israel, concludes his subject with an admiration of the deep wisdom of God, as he pursues the design of manifesting the glory of his sovereign grace, in ways far beyond the reach of all created understanding. And he triumphs in the glory of the divine wisdom and sovereignty over all the pride of the sons of men, in their own wisdom and their own merit, ver. 33.—36.

And this is what he writes to the converted nations, lest they should be wise in their own conceits, in glorying over the Jews, whose pride God had stained in shewing mercy to them; and lest they should become high-minded, as the Jews were, in opposition to mercy and grace; and so be cut off, as well as they. But if we would know the whole of this mystery, of which the apostle would not have the Romans ignorant, as serving to keep them from being high-minded; we must consider, that the fleshly Israel was not only the type and figure of the spiritual Israel
that

that shall be all saved, but likewise the example of the profession of the gospel, and the outward appearance of the spiritual Israel in the world, according to the call of the gospel; as to which, the apostle said, (ver. 28.) the blinded Jews were enemies for the sake of the nations. *Many are called, but few chosen.* And we see from 1 Cor. ch. x. and Heb. ch. iii. and iv. that the unbelieving Israelites, who fell in the wilderness, and came short of the promised rest in Canaan's land, were examples of the professors of the gospel coming short of the promise of the heavenly rest through unbelief. Now, we know that none of the true Israel can perish, or be utterly cut off from Christ. But they may, who appear to be of them by the evangelical profession; as the apostle shews us, 1 John ii. 18. 19. And unto such the apostle Paul is here speaking, as he signifies, that they may be cut off, in like manner as the Jews were.

Accordingly, we find, that there has been a remarkable departure from the faith, and falling away from the primitive profession of Christianity, and that under the Christian name. And in this there has been a remarkable imitation of the fleshly Israel, in the things that Christ came in the flesh to abolish; and likewise a remarkable pride, in opposition to the glory of God's grace, much like that of the Jews; a "zeal of God" like theirs, who, "being ignorant of God's righteousness, and going about to establish their own righteousness, submitted not themselves unto the righteousness of God," chap. x. 1.—4. The Roman church, to which the apostle here writes, came to be at the head of this falling-away. And in this, its Antichristian state, it is pointed out, Rev. xi. 8. as answering to the city "where our Lord was crucified." Here then we have the mystery, of blindness in part happening to the typical Israel. For, *because* the professors of Christianity "received not the love of the truth, that they might be saved," God has sent them "the energy of error, that they should believe

believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness," 2 Thess. ii. 10. 11. 12. And this blindness happened to them, professing Christianity, even as it did to the Jews before, professing the hope of the promise made unto the fathers. But this blindness happened only in part. It could not hinder the salvation of those among them whom God had, "from the beginning, chosen to salvation, through sanctification of the spirit, and belief of the truth, ver. 13. no more than the blindness that happened to the typical Israel, could hinder the salvation of "the remnant according to the election of grace." Yea, tho' both the Jews and Antichrist will continue till all the elect be come in, or till the Lord's second coming; yet both stand in a subserviency to the salvation of the Israel of God; as they are both standing evidences to the truth of the gospel, even in their opposition to it; and as the preservation of the oracles of God in the scriptures, the grand mean of the salvation of God's elect, has been through them: while the glory of the Lord's sovereign mercy shines, in calling his own elect, and saving them from among both the Jews and the Christians, to whom blindness has happened after their example. The apostle would here have the Romans to know their fallibility, and to understand that they should be far from thinking themselves *infallible*. He shews them the danger they were in of becoming high-minded, against the faith, and against grace, and so of being blinded, and cut off, like the Jews. And he gives such hints to them in this epistle, and such directions in this and the following chapters, as, if duly attended and hearkened to, might have prevented the danger. See *Observations on the Epistle to the Romans*. But they have fulfilled the scripture against themselves, as the Jews did before them.

Now, in all this view of the apostle's scope in this chapter, there appears not any thing like a national

conversion of the Jews. And if we find it not here, we shall seek for it in vain in the prophecies of the Revelation, or in any other passage of the New Testament. They who insist for it, must go to work in this manner, with ver. 25. 26. 27. They must say, that blindness in part has happened to the nation of the Jews, under which it is to remain, till that time when the nations shall all come in whole to Christ; and not some of the nations only, nor only a part and remnant of each nation, as in the days of the apostles; and then the whole nation of the Jews, and not the smaller part only, as in the time of the apostles, shall be saved: and that this is the sense of Is. lix. 20. 21. where Jacob signifies the whole people of the Jews, and the *covenant with them*, a special covenant with that nation; and the *Redeemer's coming* is neither his first nor second coming declared in the New Testament, but some remarkable coming in the way of that special covenant with the Jews, before his second appearing.

But such a prevalency of true Christianity in every nation, and among the Jews, before the end, is irreconcilable with Christ's ruling in the midst of his enemies, till they be made his footstool at his second coming; and with the whole strain of the New Testament, as well as the prophecies of the Revelation, representing Christ's people hated of all the nations for his name's sake to the end, and plainly shewing that his church must be conformed to him in his humiliation in this world, till he appear to conform them to the glory of his resurrection. And such an abundance of faith in the nation of the Jews, and in all other nations, before the Lord's coming to judgment, cannot be made agree with the account given in the New Testament of the state of the world, and of the profession of Christianity, towards his coming: nor with what he said, Luke xviii. 8.—*When the Son of man cometh, shall he find faith on the earth?* But this notion of such a prevalency of Christ's kingdom

dom in this world, while his people remain in this mortal state, appears to be but another edition of that old notion of the Messiah's kingdom, which the Jews opposed to Jesus Christ and his heavenly kingdom, preached by him and his apostles. And it has served to divert Christians from the hope of the Lord's second coming; and, in place of looking for that, made them put it far away.

As for Jacob, *If. lix. 20.* it must be mystical Jacob which is turned away from ungodliness, and from which the Lord's Spirit and his words shall never depart. The *covenant with them*, who are turned from transgression, and who have his Spirit and his words remaining still with them, is only the new covenant in Christ's blood, through which all the Israel of God have the remission of sins, and not any peculiar covenant with the Jews. Yea, the apostle tells us, that the Jews, who belong to the election, must obtain mercy through the mercy of the nations; *i. e.* by the new covenant, by which whosoever calls on the name of the Lord, shall be saved; and by the Redeemer's first coming to put away sin by the sacrifice of himself, even his *coming* as the end of the law for righteousness to every one that believeth, without difference.

We may observe here, that the apostle seems to join two passages of Isaiah together, as he did before, ver. 8. For these words, "When I shall take away their sins," are not found in *If. lix. 20. 21.* But we have something like them in *If. xxvii. 9.* See the Greek version. And that is the passage from whence the apostle seems to take what he says of "breaking off the branches." For it is said, *If. xxvii. 10. 11.* "Yet the fenced city" shall be "desolate, the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people

ple of no understanding: therefore he that made them, will not have mercy on them; and he that formed them, will shew them no favour." The apostle explains this by what he says of breaking off the natural branches, and not sparing them, "because of unbelief." They were a people of no understanding: for, being ignorant of God's righteousness, and going about to establish their own, they submitted not themselves to the righteousness of God: and therefore he that formed them, shewed them no favour. When Isaiah prophesies this of Israel after the flesh, he at the same time foretells the taking away the sins of the true Jacob, the Israel of God; of whom he says, Is. xxvii. 6. "He shall cause them that come of Jacob, to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

The Kingdom of Christ in the World.

MATTH. xii. 20.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

THE prophecy of Isaiah, (chap. xlii. 1.—4.) concerning the Messiah's kingdom among the nations, is here applied to Jesus, upon occasion of his withdrawing from the Pharisees, seeking to destroy him, and his healing the multitudes that followed him, and charging them, "that they should not make him known," ver. 14. 15. 16.

When he withdrew from his enemies, he did not influence the multitudes that followed him, to stand in his defence. And they were not fit for that purpose. They were great multitudes indeed; but multitudes of sick and infirm, that followed him for healing. Yea, when he healed them, in place of making
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ing himself formidable to his enemies; at the head of his multitudes, made strong by Almighty power, he forbade them to make him known. All the use he made of them, was, to shew the tenderness of his mercy, and manifest his saving power, in healing them. This was his influence upon the multitudes that followed him: he made use of his authority over them, not to distress his enemies, but to hinder them from making him known. And this he did, to prevent the multitude, expecting a secular Messiah, from being moved to take him by force, and make him such a king as they were looking for: for when he perceived them thus inclined, he withdrew from them also; and when they still followed him, he took care to save them that labour, by undeceiving them, John chap. vi.

The Evangelist takes notice, ver. 17. how agreeable this his behaviour is to the account Isaiah gave of him, when prophesying of his kingdom among the nations. And so we may look on his behaviour at this time, as a representation of his appearance as a king in this present world. He would not be the king of the Jewish nation, where he behoved to fix his throne, if his kingdom and dominion over the nations were of this world. But, according to this prophecy, the Spirit of God was to be upon him, for shewing judgment to the nations, that they might trust in his name. The cures he did on the diseased multitudes, were signs of that eternal salvation by the remission of sins, that miserable sinners of the nations were to trust in him for. And his kingdom among the nations, when he shews judgment to them, and they trust in his name, shall make no more noise, and stir among the nations, nor appear any otherwise, than as he himself did among the Jews, when he did "not strive, nor cry, nor cause his voice to be heard in the streets."

A rod for a sceptre, is the sign of sovereign power and dominion: Ezek. xix. 11.—"Strong rods for
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the sceptres of them that bear rule." Pſal. cx. 2. "The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the miſt of thine enemies." The ſceptre of this kingdom is here called a *reed*. And we ſee the Roman ſoldiers, in deriſion to him, as pretending to a kingdom, putting a reed in his hand for a ſceptre, when they faſtened a thorny crown on his head. But the ſceptre of his kingdom is repreſented by the prophet as a *bruifed reed*; the weakeſt of all rods for ſceptres of them that bear rule. Yet it is the rod of his ſtrength, whoſe power is manifeſted in preſerving this reed, bruifed as it is in miſt of his enemies, from being broken. "He ſhall not be diſcouraged," or broken, "till he have ſet judgment on the earth." And this is like the weakneſs of the preaching of Chriſt crucified, which the apoſtle declares to be the power of God to ſalvation, 1 Cor. i. 18. 22—25.

A lamp is alſo the ſign of his kingdom. The kingdom of David is ſaid to be "a light," or lamp, "before God in Jeruſalem," 1 Kings ix. 36. and xv. 4. and 2 Kings viii. 19. And the Meſſiah's kingdom, prefigured by that, is propheſied of as a *lamp*, Pſal. cxxxii. 17. But this lamp is repreſented by Iſaiah, as burning dimly, and like a ſmoking flax, in all appearance, readier to die out, than give light. Yet it is the lamp ordained for him whoſe ſtrength is made perfect in weakneſs; and he preſerves it from being extinguished. "He ſhall not fail," or be darkened, "till he have ſet judgment in the earth," or "till he ſend forth judgment unto victory." The preaching of the croſs, by which he "ſhewed judgment to the nations," was "fooliſhneſs," in the view of the world and its wiſeſt men; but to them that are called, it is "the wiſdom of God." The truth that Chriſt came to teſtify, by which he propoſed, before Pilate, to reign in the world, was as a lamp deſpiſed in the eyes of that Roman governor: yet it has outlived the mighty blaze of that great empire:

empire: nor will he let it be quenched, till all the kingdoms of the world be extinct.

Let us now observe, how Christ's kingdom in the world answers to these figures used by the prophet. And we may see this.

1. In the apostles, by whom he shewed judgment to the nations, when they were brought to trust in his name: 2 Cor. iv. 7.—11. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, &c.*

2. Jesus Christ may be seen, not breaking the bruised reed, not quenching the smoking flax, by observing his first subjects and followers among the Jews and nations; to whom he shewed that tenderness of mercy and power to save, whereof he gave a sample, in healing the diseased multitudes that followed him in the days of his flesh. Behold him giving repentance, and remission of sins, to his remnant of the Jewish nation, to thousands convicted of the crime of murdering him! Acts, chap. ii. and iii. and v. 31. And see his followers among the nations: 1 Cor. i. 26. 27. 28. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, and many noble," are called. "But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are." Observe them, and his influence upon them, ver. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Chap. vi. 9. 10. 11.—"Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers,

revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the the Lord Jesus, and by the spirit of our God."

3. See next the state of his kingdom in the souls of his subjects, (for his kingdom is within men) and behold the bruised reed not broken, and the smoking flax not quenched: Gal. v. 17. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Rom. vii. 21.—24. "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death!" The "faith" that is "in the blood of the Son of God," faith "in the righteousness of our God and Saviour, Jesus Christ," with the "hope" of eternal life, as the reward of that righteousness, appears, in the "trial of faith," as a bruised reed, not broken. For all Christ's followers, who "fight the good fight," and "keep the faith," have some experience of what Paul says concerning the grace of the Lord Jesus with respect to himself: 2 Cor. xii. 9. 10. "My grace is sufficient for thee: for "my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—For when I am weak, then am I strong." He, who is a "Priest upon his throne," prays for them, "that their faith fail not," in the trial of faith. And the weakest faith maintains a struggle in their souls against all doubt of the power of Christ's cross to save them; so that they cannot despair: and so the bruised reed is not broken. And the "love of" that "truth" which is believed,

believed, love to one another, "for the truth's sake which dwelleth in them," appears, in the trial of faith, as a dimly-burning lamp, or a smoking flax, like to be extinguished by the work of self-righteousness in the heart against the truth, and by worldly lusts warring against the soul. Yet this smoking flax is not quenched, this dimly-burning lamp is not extinguished: for "the truth dwelleth in them, and shall be with them for ever;" and that "seed of God remains in" them that are born of God; so that they cannot sin unto death, 1 John iii. 9. 2 John ver. 2.

4. We may again see this, in the profession of that truth which Christ came into the world to testify, the profession of that truth by which he reigns in the world, *viz.* That he is the beloved Son of God, in whom the Father is well pleased. For those only hear his voice, who are of that truth: and none can appear to be his subjects in the world, but the confessors of that truth, shewing a hearty submission to his righteousness. Now, if we observe the profession of trusting in that name, "The Lord our righteousness," among the nations; we shall see the bruised reed not broken, and the smoking flax not quenched. The callers on this name found themselves first opposed by the authority and power of the Jewish church, flaming with self-righteous zeal, and then by the power of the Roman empire lifting up itself against this name in the pride of that virtue by which it subdued the world. But where are now these first opposers? Their violent dealing came down upon their own heads. They are broken in pieces; and have left the bruised reed, as it was, not broken, and the smoking flax not quenched. The Antichristian power partaking of the nature of both the former, arose next in the broken empire; of which, all the world, wondering after it, said, "Who is like unto the beast? Who is able to make war with him?" And this power always was, and still is, as far as it is not consumed, opposed to the profession of faith in the

righteousness of our God and Saviour Jesus Christ, and of love to one another for the sake of that. And that same truth, for the sake of which Christ's subjects love one another, remains still opposed by all the learning and eloquence that can be employed against it. For still it is professed in the world, and is, as from the beginning, the object of the contempt and hatred of all the nations. Christ's sceptre appears still as a bruised reed not broken, and his lamp as a smoking flax not quenched. And so it must be, till he set judgment in the earth, or till he send forth judgment unto victory. And not till then shall he appear, with a strong rod for a sceptre, "a rod of iron to rule the nations;" and with his lamp as "the bright and morning-star," Rev. ii. 26. 27. 28.

But when shall the truth be victorious? For it seems this must be the appearance of Christ's kingdom in the world, till then. While he rules "in the midst of his enemies," the rod of his strength must be as the bruised reed, and his lamp as the smoking flax: and that must be till his "enemies" be made "his footstool" in that "day of his wrath," Psal. cx. The apostle tells us, this shall be at his coming, when death will be destroyed, 1 Cor. xv. 24. 25. 26. And when he comes to "put down all rule, and all authority and power," and "death shall be destroyed," then will he set judgment in the earth. This is the hope that the apostle sets before Christians, when he tells them, ver. 19. "If in this life only we have hope in Christ, we are of all men most miserable." Therefore, till his coming, and the resurrection of them that are his at his coming, the appearance of his kingdom on earth must be as represented by the bruised reed and smoking flax.

The apostle speaks of a kingdom for Christ's people at his coming, which "flesh and blood cannot inherit;" a "heavenly kingdom," which his people cannot inherit till they be *changed*, and *bear the image of the heavenly man*, 1 Cor. xv. 49.—52. This is the
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same that is spoke of Matth. xxv. 34. 2 Tim. iv. 1. 18. And, Rev. v. 9. 10. this is represented as the hope of all the redeemed : *We shall reign on the earth.* This is what they have in expectation by the Lamb's opening the sealed visions of Daniel, who spake plainly of this one thing, as the end of all, that *the greatness of the kingdom under the whole heaven shall be given to the people of the saints.* And this hope of all the redeemed is represented to us as fulfilled, Rev. xx. 4. 5. 6. in consequence of Christ's second coming, and the destruction of Antichrist by that, represented chap. xix. 11.—21. All that believe the scripture, as well as those called *Millenarians*, own the *Millennium*, in some shape ; and acknowledge a reign of the saints with Christ on the earth for a thousand years, in some sense or other : for while one denies the interpretation that another gives of these words, he holds them true in some sense of his own. But the great question is, When does that reign commence ? or, At what time shall the beginning of that kingdom be fixed ? And that which appears most easily from the scripture, is, that it begins not before the resurrection of the just at Christ's second appearing. And as the great day of the gospel is distinguished into *times of refreshing*, so is the great day of judgment distinguished into *times of restitution*, Acts iii. 19. 21. And the first of these times is the reign of a thousand years, beginning at the resurrection of the just ; which, by all that space, goes before the resurrection and judgment of the whole unjust dead. This was the sense of the first Christians, concerning the beginning of this reign, from the time of the apostles, and long after, till they began to think of a worldly kingdom for Christ, commencing in the time of Constantine ; and the first that offered a scruple at this belief of the ancients, scrupled, at the same time, upon the authority of the book of the Revelation. Justin Martyr informs us, that not only he, but all Christians, who denied not the resurrection, in his time, were thus

minded as to the beginning of the saints reign with Christ. Yea, in those days, they even thought, that the apostle Peter, when (speaking of the creation, and day of judgment, 2 Pet. iii. 5.—8.) he said, *Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*, gave his sanction to that saying that had passed current among the Jews, That each day of the creation stood for a thousand years of the world's duration; and that the seventh thousand years was to be the great Sabbath of rest for God's people.

But, whatever be in this, we may see, as to the beginning of the saints reign, that the kingdom set up by the God of heaven, to stand on the destruction of the kingdoms of this world, Dan. ii. 44. takes not place till the fourth empire, viz. the Roman, be divided and broken into ten kingdoms: for the stone cut out of the mount without hands. smites the image upon the feet and toes, part of iron and part of clay, and so becomes a great mountain, and fills the whole earth, ver. 34. 35. 41. And the dominion under the whole heaven given to the saints (Dan. vii. 14. 17. 18. 26. 27.) begins not till Antichrist, who rules in the broken empire, be destroyed, (ver. 11. 12. 26.); which, the apostle tells us, is to be done by the brightness of the Lord's coming, 2 Thess. ii. 8.; even his second coming, which is there spoke of. And the time when *the kingdoms of this world shall become our Lord's and his Christ's*, Rev. xi. 15. is the time of God's wrath on the nations that were angry at his kingdom, and the time of the dead that they should be judged, and the time of rewarding the prophets, saints, and them that fear God's name, small and great, ver. 17. 18. who are to be recompensed at the resurrection of the just, Luke xiv. 14.

The resurrection at which this reign commences, is not that from trespasses and sins; because it is the resurrection of those that were slain for the word of God, and had not received the mark of the beast,
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Rev. xx. 4. Nor is it some glorious revival of the cause for which martyrs suffered, with the resurrection of some notable martyrs before the resurrection of all the just. For this resurrection and reign on the earth with Christ, is the hope of the whole redeemed, Rev. v. 9. 10. ; the whole people of the saints gathered unto Christ at his coming, as one body, as one man, Dan. chap. vii. And none but they shall have part in this resurrection and reign: for the second death hath no power over any of them that partake in it, Rev. xx. 6. Any revival and glorious state of the church, that is supposed before the resurrection, at Christ's second appearance, will still include hypocrites; they must have part in any exalted state of the church that can be before Christ's coming. But over them that have part in that resurrection and reign, the second death hath no power. For then shall *the Son of Man send forth his angels, and they shall gather out of his kingdom all scandals, and them which do iniquity*, Matth. xiii. 41. And when *the beloved city, the holy Jerusalem*, (which is now above where Christ is) shall *descend out of heaven from God, having the glory of God, and the nations of them that are saved shall walk in the light of it*; then *there shall in no wise enter into it any thing that defileth,—but they which are written in the Lamb's book of life*. Thus they are all *blessed and holy* who have part in that first resurrection, and who *stand in their lot*, in that kingdom, reigning with Christ, as royal priests, a thousand years before the rest of the dead live again, Rev. xx. 4. 5. 6. And then shall that *rest* take place that was promised to Daniel at *the end of the days*, (Dan. xii. 12. 13.) the blessed rest for *the dead in the Lord*, from the time of the destruction of Antichrist, when *their works shall follow them*, being recompensed at the resurrection of the just, Rev. xiv. 11. 12. 13. This rest will not be disturbed by that great rebellion of Gog and Magog, and all the many people of the nations whose *dominion* had been *taken away* at the destruction of Antichrist,
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but had *a prolonging in life given them for this season and time* of the saints reign on the earth, Dan. vii. 11. 12. Nor can this opposition put an end to this glorious kingdom when the thousand years are expired: for when these rebels, encompassing the camp of the saints, and the beloved city, are devoured by fire from God out of heaven; and the devil, that deceived them, to oppose Christ's kingdom in its glory, by a temptation meditated a thousand years, is cast into the lake of fire, the church will then be further exalted to reign with Christ in the judgment of the unjust dead; and, after that, to reign with him for ever in the new heavens, and the new earth, and to inherit the restored creation. So that the *kingdom shall not be left to other people,—and it shall stand for ever; the saints shall possess the kingdom for ever and ever.* Whereas they who expect an exalted state and blessed rest to the church in this world, before death be destroyed, are obliged to own, that this must be again diminished and brought low before Christ's coming to judgment, to make it agree with the scriptures that speak of the state of Christianity in the world toward the time of his coming.

NOTES ON SCRIPTURE-TEXTS.

NUMBER V.

CHRIST the ROCK; The SPIRIT of GRACE in the CHURCH called GOD; CHRIST'S POWER making his PEOPLE willing; CHRIST'S INTERCESSION prefigured by MOSES; CHRIST speaking in the PSALMS; CHRIST the IMAGE of GOD; CHRIST the SHEPHERD; The TIME of ANTICHRIST'S REIGN; CHRIST'S VISIBLE CHURCH.

Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. John v. 39.

[First published in the year 1750.]

CHRIST the ROCK.

DEUT. xxxii. 4. 5. 6.

The Rock, his work is perfect: for all his ways are judgment: God of truth, and without iniquity; just and upright is he. A perverse and froward generation hath destroyed him, their spot is not of his children. Do ye thus requite Jehovah, O foolish people and unwise!

The Rock. **T**HE Jews have remarked, that this is the first place where God is styled the Rock in the scriptures. Jesus Christ applied this title to himself, on occasion of Peter's confessing him to be the Son of the living God, when he said, *Upon this Rock I will build my church*, Matth. xvi. 16. 17. 18.
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And we may see, from Deut. xxxi. 29. that this song of Moses respects the *latter days*, the days of the Messiah; and foretells the evil that should befall the Jews in those days, because of the *evil* they would *do in the sight of the Lord*. And in this song, the rejection of the Jews, and the calling and salvation of the Gentiles, is plainly foretold. See ver. 21. and 43. with Rom. x. 19. and xv. 10.

Just and upright he. We may see the meaning of this in these expressions of the New Testament, John viii. 29. "The Father hath not left me alone; for I do always those things that please him." Ver. 46. "Which of you convinceth me of sin?" Acts iii. 14. 15. "But ye denied the Holy One and the Just, and killed the Prince of life." Acts vii. 52.—"the Just One, of whom ye have been now the betrayers and murderers." Acts xiii. 28. "And though they found no cause of death in him, yet desired they Pilate that he should be slain." 1 John ii. 1. "Jesus Christ the righteous." Rom. x. 4.—"the end of the law for righteousness." 1 Pet. ii. 22. 24.—"Who did no sin, neither was guile found in his mouth.—Who his own self bare our sins in his own body on the tree." Thus he is "Jehovah our righteousness," according to the prophecy, Jer. xxiii. 6. Moses here ascribes judgment, truth, spotless righteousness, and uprightness, to God the Rock, with respect to his work, which he calls perfect. And this work is the same that the Son of God speaks of to his Father in these words, John xvii. 4. "I have glorified thee on the earth; I have finished the work which thou gavest me to do." This was also foretold by Isaiah, chap. xxvi. 12.—"For thou also hast wrought all our works for us."

A perverse and froward generation. This is applied by Peter to the Jews, when he charged them with the crime of murdering Christ: for he says to them who were pricked in their hearts with a conviction of this hainous sin, Acts ii. 40. "Save yourselves from

from this untoward generation." The word *καλῶ* used there, is the same that we have here in the LXX. and *διεσπασμένην*, that is joined with it, is also used, Phil. ii. 15. with a reference to this passage,—“The sons of God, unspotted in midst of a perverse and froward generation.”

Hath destroyed him. The Hebrew verb here used, signifies to *corrupt*, to *deal corruptly*, to *destroy*, and to *kill*: for it expresses the destruction of the old world, Gen. vi. 13. 17. and the destruction of Sodom, Gen. xiii. 10. We have the full import of this word, both as it signifies to *deal corruptly*, and to *destroy*, or *kill*, from Peter, when he says to the untoward generation, Acts ii. 23. “Him—ye have taken, and by wicked hands have crucified and slain.” The translators could find no foundation in the original text for these plurals, “They have corrupted themselves;” and therefore they have given it thus on the margin, “He hath corrupted to himself,” as more agreeable to the Hebrew. There is no nominative to be found here for the verb which they have rendered *to corrupt*, but *generation*; and nothing is more proper than to say, that the perverse and froward generation have corrupted. But here lay the difficulty: Corrupted *him*, Heb. *to him*, could refer to none, but God the Rock, immediately spoke of: and it could not be understood, how he should be corrupted: for they did not reflect on “killing the Prince of life,” Acts iii. 15. or on “betraying and murdering the Just One,” Acts vii. 52. or on “crucifying the Lord of glory,” 1 Cor. ii. 8.; and, not considering this, it was easier to think of the people of Israel corrupting themselves; which has therefore been given as the sense of the text. But the following question, “Do ye thus requite Jehovah?” might lead us to think of the most wicked and ungrateful thing they ever did to Jehovah himself; which was, taking, and by wicked hands crucifying and slaying

him whose name is "Jehovah our Righteousness." And this is what Moses here foretells.

While we are presuming to differ from the translation in this manner, we may think of another passage concerning the *Rock*, which has been rendered obscure by our translators. The text is Hab. i. 12. And it runs clearly thus in the Hebrew: "Art not thou from everlasting, Jehovah, my God, my Holy One? We shall not die, Jehovah: to judgment thou hast placed him, even the Rock; to rebuking thou hast founded him." This sets before us clearly, God's way of saving us from death, by giving his Son to the death for us. And it is by the faith of this that the just is said to live, chap. ii. 4. This same way of life is pointed out in this song of Moses, where God, distinguishing himself from all false gods, by the judgment and vengeance that he executes, and by the mercy that he shews, says, ver. 39. "See now that I, even I am he, and no god with me: I will kill, and I will make alive; I have wounded, and I will heal; and from my hand no deliverer." This is laid open by Isaiah, chap. liii. 5. "But he was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon him, and by his stripes we are healed," (See 1 Pet. ii. 24.); and ver. 10. "It pleased Jehovah to bruise him." And Hosea, chap. vi. 1. 2. speaks to the same purpose in these words: "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." 1 Cor. xv. 4.—"He rose again the third day, according to the scriptures." Thus the living God makes us live by killing, and heals us by wounding. We are wounded and healed, killed and made alive, in our Rock, whom he hath placed for judgment, and founded for rebuking or correction. And by the faith of this we live. But if we draw back from the profession of
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this faith, we fall into his avenging hands ; and there " is no deliverer from his hand." Heb. x. 26. 27. " There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Their spot is not of his children ; or, Not his children their blot. This may be understood by Phil. ii. 15. noticed before ; and by John viii. 39. 40. 42. 44. " If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God. This did not Abraham.—If God were your Father, ye would love me : for I proceeded forth, and came from God ; neither came I of myself, but he sent me.—Ye are of your father the devil ; and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth." 1 John iii. 10. 11. 12. " In this the children of God are manifest, and the children of the devil : Whosoever doth not righteousness, is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another : not as Cain, who was of that wicked one, and slew his brother ;" and ver. 14. " We know that we have passed from death unto life, because we love the brethren : He that loveth not his brother, abideth in death." The children of God love one another, for the sake of this truth dwelling in them, viz. That Jesus is his beloved Son, in whom he is well pleased. This is the Rock on which the church is built. And this truth dwelling in them, as believed and loved by them, and working effectually in them, is the seed of God that remains in them ; so that they cannot sin, as the children of the devil do. The Jews, glorying in being God's children, hated this truth, and persecuted Jesus to death for it :—" This is the heir ; let us kill him." And by this, *their spot*, it appeared

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ed manifestly, that they were not the children of God, but of the devil.

Do ye thus requite Jehovah? He whom the perverse and froward generation treated in this manner, is Jehovah. That generation would not understand, nor be convinced by the clearest evidence, that he whom they took, and crucified and slew, was the Rock that begat Israel, the God that formed him, that led him of old through the wilderness, when "Jehovah alone did lead him, and no strange god with him," ver. 12. So they were "a very froward generation, children in whom no faith," ver. 20.; "a nation void of counsel, neither understanding in them," ver. 28. So Jesus calls them, Luke ix. 41. "a faithless and perverse generation."

That generation had a zeal of God against the idols of the nations. But they had forgot the true God of Israel: they had lost the knowledge of his character, or his *name* that was proclaimed to Moses. They knew not the *righteous Father*, whose *name* is declared and manifested by his Son Jesus Christ; who told them, they knew not the Father, because they knew not him the Son. They did not know the God of their fathers, of whom they said, that he was their God: and, being ignorant of his name, or his distinguishing character, they really worshipped another God for him; a new God, in his place, whom their fathers knew not. Their zeal of God was not according to knowledge; for they were ignorant of "the just God, and the Saviour:" and being ignorant of his justice, that will not pass one sin unpunished, nor justify men without a perfect righteousness, they went about to establish their own righteousness, and would not submit to the righteousness of God. So they trusted in another rock, and worshipped another god than the just God and Saviour: a God that cannot have mercy on whom he will, as the true God said to Moses, nor pardon iniquity, transgression, and sin, by visiting it upon the promised seed;

a God that had no mercy to shew to any but those who are more worthy of his favour, and more fit for his acceptance, than others; nor any grace but what respects distinguishing merits among sinful men. This was another God than he who made himself known to their fathers, in the promise of the seed that should bless all nations; redeeming them from the curse, by being made a curse for them. They sacrificed to this new god, forgetting the instruction given them by the sacrifices, *viz.* That there is no remission without the shedding of blood; and that the blood of all their sacrifices, which being still repeated, could not take away sin, referred to the blood of the promised seed, which being once offered, should for ever take away sin, and perfect the consciences of sinners to draw near to God. And this is the idolatry that the perverse and froward generation is charged with in this song of Moses: for it was by this that Israel provoked God to jealousy, when he provoked them to jealousy by them that were no people: and, besides this, and the service of Mammon, there was then no idolatry charged upon the Jews. And every one that, under the Christian name, worships God in any way of establishing his own righteousness before him, is guilty of the same idolatry, and lightly esteems the Rock of salvation, as the Jews.

The Spirit of Grace in the Church called God.

JAMES iv. 5. 6.

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth against envy, but he giveth more grace? Wherefore it saith, God resisteth the proud, but giveth grace to the humble.

Against envy. **T**HERE is no reason why *προς* should not be rendered *against* here, as it is in several other passages of the New Testament. See these instances, Acts ix. 5. "It is hard for thee to kick against the pricks, *προς κιντρα.*" I Cor. vi. 1.—"having a matter against another, *προς τον ιτερον.*" Eph. vi. 12. "We wrestle not against (*προς*) flesh and blood, but against (*προς*) principalities, against (*προς*) powers, against (*προς*) the rulers of the darkness of this world, against (*προς*) spiritual wickedness." Heb. xii. 4. "Ye have not yet resisted unto blood, striving against sin," *προς την αμαρτιαν.*

Wherefore it saith. The scripture saith. And the words of it are immediately set down, according to the Greek version, from Prov. iii. 34. Translators have not noticed here, that the apostle, when he cites this text, first gives his sense of the words, and then sets them down after his explication. And commentators have vexed themselves in vain to find the scripture, which saith, "The spirit that dwelleth in us lusteth to envy, but he giveth more grace." But if we take the apostle here to be first giving us the meaning of the scripture, and then the words, the passage will be very easy and plain.

Now, according to his interpretation of Prov. iii. 34. Jehovah, who "blesseth the habitation of the just," ver. 33. and "scorneth the scorers," or "resisteth the proud," is the "spirit that dwelleth in" Christians.

stians. Jehovah is the name used in that passage of the Proverbs, for which the Greek version hath both *θεός*, *God*, and, after its usual manner, *κύριος*, *Lord*. The apostle has it, • *θεός*, *God*; which is his only difference from the LXX. in Prov. iii. 34. Thus the spirit that dwells in Christians, is called *God* by the apostle, and that as the word answers to the name *Jehovah* in the Hebrew text; for he expressly applies what is there said of Jehovah, to the spirit who dwelleth in us. And we know this is the Holy Ghost, whom the Son of God promised to send to his disciples as another Comforter; of whom he said, John xiv. 16. 17. “I will pray the Father, and he shall give you another Comforter, and he shall abide with you for ever; the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” Agreeably to this, the apostle Paul says to the Corinthian church, 1 Cor. iii. 16. “Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?” Of this Spirit dwelling in the church, the apostle Peter said to Ananias, Acts v. 3. 4. “Why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God.” And the apostle John speaks of him, when he says, 1 John iv. 4.—“Greater is he that is in you, than he that is in the world.” And this is the *Holy Ghost*, the person who *said* to the prophets and teachers in the church at Antioch, Acts xiii. 2. “Separate me Barnabas and Saul to the work whereunto I have called them.” This All-knowing and Almighty Person, is not the *Father*, who sends him to us in the Son’s name; nor is he the *Son*, who sends him to us from the Father, as another Comforter: but he is the same *one Jehovah* with them; Jehovah, whose *curse* is *in the house of the wicked*, who *blesseth the habitation of the just*, who *scorneth the scorers*, or *resisteth the proud*, and *giveth grace to the humble*.

—*Resisteth*

—*Resisteth the proud*, is, according to the apostle, “lusteth against envy.” And to this agrees what is said, Gal. v. 17. 19. 20. 21. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.—Now the works of the flesh are,—hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders.”

—*But giveth grace unto the humble*. This is thus sensed by the apostle, *But he giveth more grace*. And so he plainly makes the *humility* that has the promise of *grace*, to be, itself, first the effect of *grace*. Wherefore, when the Spirit gives grace to the humble, he is but giving more grace to them whom he hath first made humble by his grace. And so the qualification that has the promise of grace, is itself grace, according to the doctrine of the gospel, that makes our becoming little children the effect of conversion, or of regeneration, by the Almighty energy of the Holy Ghost, whereby the Son of God was born of the Virgin, and whereby he was raised from the dead.

Christ's Power making his People willing.

PSALM CX. 3.

Thy people free-will offerings, in the day of thy power, in the beauties of holiness: from the womb, from the morning, thou hast the dew of thy nativity.

Free-will offerings. **C**OMPARE with this, Is. lx. 7. “All the flocks of Kedar shall be gathered together unto thee, the rams of Nebajoth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.” And see it explained by the apostle, Rom. xv. 16. “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up (or sacrificing) of the Gentiles might

might be acceptable, being sanctified by the Holy Ghost." See likewise Is. lxvi. 20. and Mark ix. 49. 50. Rom. xii. 1.

In the day of thy power. This day is the time or season of the gospel, of which the apostle speaks, 2 Cor. vi. 2. (referring to Is. xlix. 8.) "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is the accepted time; behold, now is the day of salvation." This is the time of Christ's sitting on the right hand of God, and ruling in the midst of his enemies, till they be made his footstool. It is the time when the rod of his strength is sent out of Zion, ver. 1. 2. And so it is the day of his power, whereby his people are made willing, and ruled in midst of his enemies. And this day will continue, till it be succeeded by *the day of his wrath*, ver. 5. when his enemies shall be made his footstool. This day of his power, as distinguished from that day of his wrath, must be the day of grace; and his power here, in distinction from that power striking through kings, and wounding the head over many countries, must be the power of grace.

In the beauties of holiness; i. e. in the glorious sanctuary, or holy of holies, where he who is *a priest for ever after the order of Melchizedek*, exercises his office, ver. 1. and 4. This is not the earthly sanctuary, where the high priests of Aaron's order only could enter with their offerings, Heb. viii. 4.; but heaven itself, where Christ is entered to appear in the presence of God for his people, Heb. ix. 24. and where he is set down on the right hand of God, Heb. x. 12. 13. 14. Into this holiest, all his people who are sanctified by his one offering, have liberty to enter: and they draw near with a true heart, in full assurance of faith, Heb. x. 19. 20. 21. 22. And so they are free-will offerings in the holiest of all, or in the beauties of holiness.

The dew of thy nativity. It is generally supposed, that the willing people are here compared to the dew. But the dew is an image as fit for Christ's power, whereby they are made willing. And this application of it has no less countenance from other scriptures. Deut. xxxii. 2. "My doctrine shall drop as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Hos. xiv. 5. "I will be as the dew unto Israel; he shall grow as the lily." So Christ's gracious and powerful influence upon his people, by his word and Spirit, is here compared to the dew. His gospel coming to them that were given him of the Father, not in word only, but in power, and in the Holy Ghost; falling upon them as the dew, is that power of his by which they become devoted to him as free-will offerings: for the apostle tells us, that the *offering up of the Gentiles*, by means of the gospel, is *sanctified by the Holy Ghost*. And it is on account of this influence of the Spirit upon them, that "the remnant of Jacob" is said to be "in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men," Micah v. 7. And the Psalmist makes use of this same similitude in describing the unity of the Spirit in the bond of peace among them, Psal. cxxxiii. 3. "As the dew of Hermon that descendeth upon the mountains of Zion; for there the Lord commandeth the blessing, life for evermore."

This is the dew of Christ's *nativity*: either his nativity of the Virgin; as to which it is said, Luke i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God*; or, more suitably to this passage, his nativity from the dead, as *the head of his body, the church; the beginning, the first-born from the dead*, Col. i. 18.; as to which it is said, (Psal. ii. 7. with Acts xiii. 33.) *Thou art my Son, this day have I begotten thee*. For thereby

thereby he was *declared to be the Son of God with power*, Rom. i. 4. We find this similitude of the dew applied to the power of his resurrection, whereby his people shall also be raised from the dead, Is. xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.* While Christ's power is compared to the dew, it is very fitly called the dew of his nativity: for however gently and imperceptibly it fall upon men, as the dew; yet it is effectual to overcome their natural aversion, and irresistibly incline their hearts and wills unto him; because it is that same power whereby he was made of a woman, the same exceeding greatness of power that wrought in him when he was raised from the dead, Heb. ii. 11. Eph. i. 19. 20. We see the irresistible influence of warlike subduing power compared to the dew falling on the ground, 2 Sam. xvii. 12. But here it is the power of exceeding abundant grace, even that grace with which nothing shall be impossible: the dew of Christ's nativity.

From the womb, from the morning thou hast the dew, Heb. *to thee the dew.* He had it; he was furnished with this glorious heart-subduing power that is peculiar to him, *from the womb*, from his birth, being conceived by it in the womb of the Virgin. He was possessed of it, and it belonged to him from the time when he was begotten by it from the dead, and made head over all things to the church, his body.

He had this dew *from the morning* of that *day of his power*, wherein his people become free-will offerings in the heavenly sanctuary, where he sits on the right hand of the Father. Behold him having this dew, and see its influence in the morning of that day of power, the morning of the gospel-day, Acts ii. 33. *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see*
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The dew of thy nativity. It is generally supposed, that the willing people are here compared to the dew. But the dew is an image as fit for Christ's power, whereby they are made willing. And this application of it has no less countenance from other scriptures. Deut. xxxii. 2. "My doctrine shall drop as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Hos. xiv. 5. "I will be as the dew unto Israel; he shall grow as the lily." So Christ's gracious and powerful influence upon his people, by his word and Spirit, is here compared to the dew. His gospel coming to them that were given him of the Father, not in word only, but in power, and in the Holy Ghost; falling upon them as the dew, is that power of his by which they become devoted to him as free-will offerings: for the apostle tells us, that the *offering up of the Gentiles*, by means of the gospel, is *sanctified by the Holy Ghost*. And it is on account of this influence of the Spirit upon them, that "the remnant of Jacob" is said to be "in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men," Micah v. 7. And the Psalmist makes use of this same similitude in describing the unity of the Spirit in the bond of peace among them, Psal. cxxxiii. 3. "As the dew of Hermon that descendeth upon the mountains of Zion; for there the Lord commandeth the blessing, life for evermore."

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and

and bear. Ver. 34. 35. For David is not ascended into the heavens; but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. See likewise Eph. i. 22. 23. and ii. 1.----And gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all; and you who were dead in trespasses and sins. And compare Col. i. 18.----22.

Christ's Intercession prefigured by Moses.

EXODUS xvii. 16.

Because the hand upon the throne of Jah, war to Jehovah against Amalek, from generation to generation.

ON the margin of our English Bible, we have this translation, *The hand upon the throne of the Lord.* But we have for it in the text this comment, *The Lord hath sworn.* And this is, because *lifting up the hand* sometimes signifies *swearing*, as in Gen. xiv. 22.: and the Lord's swearing is thus expressed, Exod. vi. 8. Nehem. ix. 15. Deut. xxxii. 40. But *the hand upon the throne* is not the same with *lifting up the hand*, which is also frequently used to denote prayer and intercession, as well as swearing; as we may see from these texts, Psal. xxviii. 2. and cxli. 2. Lam. iii. 41. 1 Tim. ii. 1. 8. 1 Chron. vi. 12. 13. And it should have been observed, that *the hand on the throne*, with respect to *Jehovah's war with Amalek*, must certainly refer to the use of Moses's hand in the battle with Amalek: for the name of the altar built on that occasion, and this that Moses said upon it, refers to that same battle just before described, from ver. 8.—13. See how much the hand of Moses signified in that fight with Amalek.—*I will stand on the top of the hill, with the rod of God in mine hand.—And it came to pass, when Moses held up his hand, that Israel prevailed;*
and

and when he let down his hand, Amalek prevailed. But Moses's hands were heavy, and they took a stone and put it under him, and he sat thereon: and Aaron and Hur staid up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. The power of God attended upon the stretching out of his hand with that rod, as in dividing the sea, Exod. xiv. 16. 21. And he interceded effectually with God, when he entreated him, by spreading forth his hands to him, Exod. ix. 28. 29. 33. So he intercedes here for Israel against Amalek, by holding up his hands, and prevails. The victory over the Amalekites is ascribed to Jehovah, as his work, in the name given to the altar built on that occasion, ver. 15. But it is manifest he warred against Amalek, according to the holding up of Moses's hand: for when he let it down, Amalek prevailed; but when his hands were staid up, and made steady till sun-set, Joshua discomfited Amalek. The weakness of his hands is particularly noticed; and he was not to live alway; while yet Jehovah was to have war with Amalek to all generations, according to this pattern that was written for a memorial, to assure his people, that he would at last utterly put out the remembrance of Amalek from under heaven, ver. 14. But though Moses could not hold up his hands for one day, and though he was not to live till the extirpation of Amalek; yet he speaks of another hand, the *hand on the throne of Jah*, or *Jah's hand on the throne*, according to which Jehovah will wage war with Amalek to his extirpation, even as he fought against him that day till he was discomfited, according to the holding up of his hand. And that hand will not fail to all generations, till Amalek be utterly destroyed.

Ezekiel gives the most particular description of the appearance of Jehovah's glory that is to be found any where in the Old Testament, Ezek. i. 26. 28.

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He saw *the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne, the likeness as the appearance of a man above upon it.*---And he says, *This was the appearance of the likeness of the glory of Jehovah.* This appearance of the likeness of man on the throne of glory, has no other foundation but the man Christ Jesus, who is the Son of God, the brightness of the Father's glory. And this likeness of Jehovah's glory was familiar to Moses, with whom he spake *mouth to mouth, and face to face, as a man speaketh unto his friend*, Numb. xii. 8. Exod. xxxiii. 10. 11. So that when he speaks of *the hand upon the throne*, he may be understood to mean the hand of that likeness of man that appeared to him above on the throne. And seeing Moses, the mediator of the covenant with Israel at Sinai, was the type of the man Christ Jesus, the Mediator of the new covenant, as he himself said, *The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me*; it is easy to understand this transition from the *hand* of Moses to his *hand*.

As Amalek was the *first of the nations* that attacked Israel after their deliverance from Egypt, and opposed them in their journey from thence, through the wilderness, to the promised rest, he was a very fit figure to represent the enemies of God's church, in all ages, to the end of the world; with whom Jehovah will have war in all generations. And the preservation of the church in midst of these enemies, is by the power of God, through the intercession of Jesus Christ, who prays for his people, that their faith (whereby they overcome) fail not, till at last the remembrance of their enemies be put out from under heaven, Psal. ii. 7.—12. and Psal. cx.

Besides this intercession of Moses, saving Israel in the fight with Amalek, and prefiguring Christ's intercession for the true Israel in the fight of faith, we have several other instances of his interceding as the mediator of the old covenant, standing in the breach,

to turn away wrath from Israel when they sinned. But the most remarkable is that after the making of the golden calf, *Exod. xxxii. 30.---33. Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Ob, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book, which thou hast written. And the Lord said unto Moses, Who that hath sinned to me, will I blot him out of my book?* The atonement that Moses here proposes to make for the people is, by his life given for theirs, that they might not be destroyed in the wilderness. In place of their being consumed, and a great nation made of him, he intreats the Lord to cut him off, to save them from being consumed; for he thought it *expedient, that one man should die for the people, and that the whole nation perish not.* But the Lord would not accept this atonement from the hand of Moses, who was himself a sinner. Intercession by such an atonement belonged to a greater than Moses. It is only proper to the Mediator of the new covenant, who knew no sin, and was made sin for his people, that they might be made the righteousness of God in him. If we think of this, we shall easily see, that this intercession of Moses for Israel cannot be a parallel to *Paul's wish*, *Rom ix. 3.* He was not, as Moses, the typical intercessor. Nor could he have any thought of himself as a sin-offering or atonement, whose office it was to proclaim the only true atonement already made by Jesus Christ; and to set him forth as *able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them by that one offering* whereby he has for ever perfected all them that are sanctified.

CHRIST

Christ speaking in the Psalms.

LUKE xxiv. 44.

—*All things must be fulfilled which were written in the law of Moses, and the prophets, and the Psalms, concerning me.*

HERE our Lord takes particular notice of the Psalms, when speaking of the things written of him in the scriptures of the Old Testament. And David, in his last words, 2 Sam. xxiii. 1. speaking of himself, *as pleasant in the Psalms of Israel*, says, *He was set up for the Messiah.*

The Lord, in the days of his flesh, brought the 110th Psalm to shew, that the Christ, being David's son, was yet his Lord; and the 118th Psalm, ver. 22. as a prophecy of his sufferings from the rulers of the Jewish church, and of his glorious exaltation as the head of his church. And he applied Psal. viii. 2. to the children crying *Hosanna* to him, according to Psal. cxviii. 25. 26. and Psal. xxxv. 19. to the hatred that the Jews shewed to him. And we see the application that the first Christian church makes of the second Psalm in that solemn prayer recorded Acts iv. 24.—30.

But after the Lord had pointed particularly to the Psalms, as speaking of him, when he gave his apostles commission to preach his resurrection, and declare his sufferings, and the following glory, according to the scriptures, we see them in their preachings recorded in the New Testament, insisting especially on the Psalms, when they were shewing, that their testimony concerning Christ was according to the scriptures. In the first preaching after Christ's ascension, Acts ii. Peter cites Psal. xvi. 8.—11. to this purpose. And it is to be observed, that he shews what David speaketh there to be the language of Christ, and not his own; even as the Lord had claimed the words of Psal. xxxv. 19. as his own words,

words, John xv. 25. And as, by mentioning the first words of Psal. xxii. in his address to his Father on the cross, he made that Psalm his own prayer; so the apostle, Heb. ii. 12. makes the words of the 22d verse of that Psalm to be his words; and likewise chap. x. 5. the words of Psal. xl. 6. 7. 8. In like manner we see from Rom. xv. 3. 9. that the words of Psal. lxix. 9. and Psal. xviii. 49. are his words also. From all which it appears, that David stands for the Messiah in the Psalms; and many things said by him, are said for the Messiah, and must be considered as his language, and not David's own.

In the 18th Psalm, last noted, we have a description of Christ's sufferings, his resurrection, and entry into his glory; wherein he says, he is rewarded according to his righteousness, according to the cleanness of his hands, ver. 19. 20. He speaks there of iniquity, which he calls his own, though he did not commit it, as the cause of his sufferings; while his righteousness is the cause of the following glory, ver. 23. 24. Even so, Psal. xl. 12. he says, *Mine iniquities have taken hold upon me, so that I am not able to look up*, while he prays the Father for deliverance, for confusion to his enemies, and for the joy of his salvation to his people, ver. 13.—16.; because he came to do his will, and had his law in his heart, ver. 6. 7. 8. The 119th Psalm is the prayer of one greatly afflicted, and persecuted unto death; praying for life from the dead, on account of his own righteousness, even the obedience that he *learned from the things that he suffered*, ver. 71. And while he professes the fervency of his love to God's law, and the perfection of his obedience, in such a manner as no sinful man can do, he speaks of his *going astray from God's word*, ver. 67.; and *going astray like a lost sheep*, ver. 176. These words that conclude the Psalm, *I have gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments*, cannot be reconciled and understood, but by such texts as these, Is. liii. 6.

All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 1 Pet. ii. 24. 25. *Who his own self bare our sins in his own body on the tree; that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed: for ye were as sheep going astray; but are now returned to the shepherd and bishop of your souls.* The end of his obedience and sufferings largely represented in this Psalm, (even his sufferings for their sins, ver. 53. and 136.) was, that they might be restored to the divine favour, and the obedience of his law. We cannot perceive how he owns his going astray like a lost sheep, and at the same time makes his not forgetting God's commandments, and being his servant, the plea for God's seeking him back from his strayings, if we do not think of him as the representative of sinners before God, and consider him as speaking of himself in that view. And so, when the iniquities of all his people were laid on him to bear the punishment of them, he could then call them his: for surely, if he could not call our sins his, we can never call his righteousness ours. And, in the same way wherein he says he went astray, he also says, for his people whom he represents, that he is God's servant, and has not forgot his commandments: what he did for them, as their representative, being accounted as done by them, for whom he, that knew no sin, was made sin, that they, who were sinners, might be made the righteousness of God in him, 2 Cor. v. 21.

Our translators, not thinking of Christ's speaking in the psalms, and finding some words too high for the Psalmist, have given us a gloss, to make them apply to David, in place of a translation of the words. For an instance of this, we may see Psal. xxxv. It has been before observed, that Jesus Christ takes the words of ver. 19. as his own: and he says, ver. 27. *Let them shout for joy, and be glad, that love my righteousness.* In place of *them that love*, or desire, and
delight

in, *my righteousness*, we have this gloss in the text of our translation, *that favour my righteous cause*; while the margin gives the translation, *my righteousness*. In the several passages where the Psalmist speaks of his righteousness, pleading that and his holiness for deliverance and salvation, he must be understood as speaking the language of the Messiah, for whom he was set up, and not his own.

And when we hear Christ speaking in many places of the Psalms, we shall then sing them with more understanding and ease than is commonly done.

Christ the Image of God.

NUMB. xii. 6. 7. 8.

—If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.

WE may have some notion of this appearance of God to Moses speaking to him mouth to mouth, and of his *similitude* that he beheld, from Ezek. i. 26. 27. 28.---“And upon the likeness of the throne was the likeness as of the appearance of a man above upon it,---as the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face; and I heard a voice of one that spake.”

And the apostle shews us the truth of God's making himself known to the prophets, and of his appearance to Moses, when he says, Heb. i. 1. 2. 3.

“ God, who at fundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things ; by whom also he made the worlds ; who being the brightness of his glory, and the exprefs image of his ground of glorying, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

Here Jesus Christ is considered as the first begotten of the dead, as having purged our sins by himself, and being set down on the right hand of the Majesty on high ; and as being declared to be the Son of God, by whom all things were created and are upheld ; and who is the proper object of the worship of all the angels of God. See also ver. 4. 5. 6. and in this view of him, it is said, that he is “ the brightness of the Father’s glory, and the exprefs image of his ground of glorying.” If we would understand this, we must consider, that the apostle is writing to Hebrews, concerning the manifestation of God in Jesus Christ, with a reference to his appearances in the Old Testament. And so we must not think, that his style is philosophical, or that he is to be explained by philosophy : for he uses a way of speaking here suitable to descriptions the Hebrews had of the divine appearances in the scripture. And, in order to establish them in the faith of the New-Testament revelation, he is shewing, that the true and full discovery of God, prefigured by his emblematical appearances of old, is only to be found in Jesus Christ.

And so *the brightness*, or splendor, *of glory*, leads us to think of the splendor around the fire in the appearance of the man on the throne, which Ezekiel calls *the likeness of the glory of Jehovah*. Light, which appears in its colours in the rainbow, is the scriptural emblem of the Son of God, as fire is of the Father. If Moses was so highly honoured and exalted above ordinary prophets, by the familiarity of this likeness
of

of the glory of Jehovah speaking with him mouth to mouth, what then must be the excellency of that glory of Jehovah himself, who spake to Moses, and whose appearance he was honoured to behold? And this is he by whom the New-Testament revelation is made.

And *the express image* answers to the *similitude* which Moses was privileged to behold. The word that is translated *similitude*, Numb. xii. 8. is the same that is rendered *likeness* in the second commandment, Exod. xx. 4. Deut. v. 8.; where Israel is forbidden to make "a graven image, or any likeness," to worship. Nor is the apostle's manner of expression here disagreeable to sayings that may be supposed current among the Jews, though not contained expressly in their canon of the scriptures. For we may see a passage not unlike this in the *Wisdom of Solomon*, which they looked on as a book of wise and good sayings, though they knew it was not given by inspiration. The apostle seems here to countenance this description of the wisdom whereof Solomon spake in the Proverbs, Wisd. vii. 26. "For she is the brightness of the eternal light, and the unspotted mirror of the energy of God, and the image of his goodness."

Of his ground of glorying: *της υποστασεως αυτου*. This has been translated "of his person," without any regard to the use of the word *υποστασις* in all the other texts of the New Testament where it occurs; or even in the Greek version of the Old, which was used in the time of the apostles. The texts of the New Testament where this word is found, are as follows: 2 Cor. ix. 4. "In this same confidence, *υποστασι*, of boasting, or glorying." 2 Cor. xi. 17. "In this confidence, *υποστασι*, of boasting, or glorying." Heb. iii. 14. "If we hold fast the beginning of the confidence, *υποστασιως*, steadfast unto the end." This is but a repetition of the same thing that was said before, ver. 6. "If we hold fast the confidence, or boldness, and the rejoicing, or glorying, of the hope firm unto the end." And this is agreeable to the use of *υποστασις* in the LXX. Ruth i. 12. Ezek.

xix. 5.; where it stands for the ground of hope, or for the confidence of hope. Heb. xi. 1. "Now faith is the confidence, *υποστασις*, of things hoped for." It should also have been rendered *confidence* here, as on the margin, rather than *substance*, which is neither so intelligible, nor so suitable to the foregoing context, wherewith this is connected. If we look back to that context, we shall see that it brings *υποστασις* to the same use here as in the other passages, chap. x. 34. 35. "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, *υπαρξιν*. Cast not away therefore your boldness, *παρρησιαν*, which hath great recompense of reward." Ver. 39. "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. Now faith is the confidence of things hoped for."

These are all the other texts of the New Testament where *υποστασις* is used: and in these we see it belongs to *boasting*, or *glorying*; being connected with it, as here with *glory*. So that it denotes the ground of glorying, supporting the mind in confidence, and establishing the heart in boldness of glorying. And even here, where it is applied to God, it should rather be taken in some such sense, than be allowed to pass for one or other of these metaphysical terms, *person* and *essence*, or *subsistence* and *substance*, to which the scripture-use of it has no manner of reference. And what have these terms to do with the various uses of this word in the Septuagint? as, (besides that already noted) a man's *age* or *time of life*, the *substance* of his life, the *substance* of his house, a *place of standing*, and a military *station*, fortress, or *garrison*.

Let us see then how we may apply the scriptural sense of this word to God, when it is rescued out of the hands of the philosophers, the disputers of this world.

He is eternally blessed in the perfect consciousness of his own glory; which is displayed in Christ to be
joyfully

joyfully gloried in by those who are admitted to behold it. And to represent this unbounded and incomparable perfection, so as it may, in the representation, lose nothing of the force of that brightness it hath in his eye who glories in it with infinite confidence; this belongs, and is proper only to the Messiah, who, by his sitting down on the right hand of the Majesty on high, having by himself purged our sins, is demonstrated to be the Son of God, the Creator and Upholder of all things; whom all the angels of God, as well as men, ought to worship.

The glory of God is his *goodness*. *God is love*. This love, appearing in the way of *grace* and *mercy* to worthless and wretched sinners, and at the same time, shewing itself in its necessary opposition to all transgression of his law that requires love, (which the scripture calls *jealousy*) is the name of God that was proclaimed to Moses darkly, but plainly shewed and declared by Jesus Christ. This distinguishes the true God from idols: *The just God and the Saviour*. And he declares, that he himself *delights* in the *loving-kindness, judgment, and righteousness*, which he did *exercise in the earth*, when he delivered his Son for our offences, and raised him again for our justification.

If then his *υπερτασις* be his *ground of glorying*, that is to say, the full splendour of this his glory, as he beholds it in himself with infinite confidence of glorying; this is, as it were, graven to perfection of likeness in Jesus Christ, and represented fully in him, who, having purged our sins by himself, sat down on the right hand of the Majesty on high. And so he is the *express image of his ground of glorying*.

The infinite dignity of him, in whom the Father's glory is manifested, sets it forth before him in that same brightness wherein he sees it in himself, and glories in it. "This is my beloved Son, in whom I am well pleased." He could not be this image of his Father's ground of glorying, if he were not God,
and

and had not the same ground of glorying that the Father hath. For the opposition of the divine love unto our sins could not appear, as it is gloried in by the Father, in the Son's purging our sins *by himself*, if he who so purged them, be not infinitely worthy. Nor can the divine love and grace shew itself, as it is gloried in by the Father, in the giving of him, if he who is the gift, be less than the love that gave him. Jesus Christ, who purged our sins by himself, is the Son of his Father's love, as he is given and sent forth from the Father to be the propitiation for our sins; for so he is the proper distinguishing fruit of that love in whom the whole of it is so manifested, that he that hath seen him hath seen the Father. And being also the proper object of the divine love, in its full complacence, he is capable to inherit all it hath. Thus he is the Son of his Father's love, his perfect likeness, and the heir of all that he hath. And this could not be, if he were not another than his Father, distinguished to us from him as we distinguish one person from another. Nor could it be, if he were not the same only true God with the Father, even one of those *Elohim* who made the world, and who are *one Jehovah*, the sole object of religious worship. And so he is in this same passage declared to be the Creator and Upholder of all things, by the word of his power, and the object of the worship of the highest order of creatures. As he is one of the living and true *Elohim*, he is as invisible to us as the other two, the Father, and the Holy Ghost; and could as little be seen by us, as is the Father. But he has appeared among the creatures, and become visible, by coming forth from the Father, in becoming man with us, and by sitting down, in his human nature, on the right hand of the Majesty on high, when he had, in that nature, purged our sins by himself, or through the infinite dignity of his person. And they who have him in this view, know the Father: for thus he is the express image of the
Father's

Father's ground of glorying, and the brightness of his glory.

And this is the truth of the likeness of man on the throne, in the appearance of the likeness of Jehovah's glory; even as it is likewise the true reason of God's speaking of himself after the manner of man in the scriptures, that have it for their great scope to set forth the glory of God in the man Christ Jesus. This appearance of the glory of Jehovah was well known to Moses, with whom he spake mouth to mouth. But in this, that divine person was only shewing to Moses, in a figure, what he was really about to be.

Christ the Shepherd.

MICAH ii. 12. 13.

I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall tumultuate from man. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them.

JESUS CHRIST points particularly to this text, John x. 1.—18. where he applies to himself the old prophecies concerning the Messiah under the notion of a Shepherd. These images in his parable, the sheepfold, the door, the shepherd, leading forth his own sheep, and going before them, and their following him, and flying from strangers, are all taken from this text.

—As the flock in the midst of their fold, or as a flock in the midst of its fold. John x. 16. And other sheep I have, which are not of this fold, (i. e. of the Jewish church): them also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd.

They shall tumultuate from man. The Hebrew word fitly expresses the commotion that is to be seen in a flock of sheep when they shun a stranger or destroyer breaking into their fold. And the Septuagint renders it by *shunning*, or *flying from*, ἐξαλουται ἐξ ἀνθρώπων. Jesus applies this, when he says, John x. 5. *And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.* Ver. 10. *The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life.*

The breaker is come up before them. John x. 4. *And when he putteth forth his own sheep, he goeth before them.* Ver. 11. 17. 18. *I am the good shepherd: the good shepherd giveth his life for the sheep.*—*Therefore doth my Father love me, because I lay down my life, that I may take it again.*—*I have power to lay it down, and I have power to take it again.* *This commandment have I received of my Father.* Ver. 3. *To him the porter openeth.* By this he distinguishes himself from hirelings, whose own the sheep are not, and who care not for them, and from thieves and robbers, from whom they flee. By this door he entered into the sheepfold, and the Father opened it to him; giving him commandment to take his life again for the sheep, which, at his commandment, he laid down for them. And by this his sheep know him, distinguish him, and acknowledge him as their shepherd, while they follow him, and flee from others that would be lords over them, not entering by this door. *He whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it,* is the true shepherd of the sheep. The breaker, who alone was able to break through death, and come up from it by the merit of his own blood shed for the redemption of the church, is the only true Lord of the church. He hath made a passage, by his own blood, through death unto eternal life, for himself, and for all his people whom he leads unto that life. And the

the Father hath *shewed* him *the path of life* from death, from which there was no passage, no door of outgate to eternal life before, Psa. xvi. 10. 11. and cxviii. 17. 18. 19. 20. Heb. xiii. 20.

—*They have broken up, and have passed through the gate, and are gone out by it.* John x. 3. 4. *He leadeth them out; and when he putteth forth his own sheep, he goeth before them, and the sheep follow him.* Ver. 7. 9.—*I am the door of the sheep.*—*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* Ver. 27. 28.—*They follow me, and I give unto them eternal life.* Because the passage he made for himself, and them, through death to eternal life, is by his own blood; he is thereby also the door, the gate by which they pass to that life, and by which they have access to his church that has the promise of eternal life: for they all have access, and enter there, only by the blood of the everlasting covenant, whereby he was brought again from the dead, Heb. xiii. 20. Eph. ii. 13. Heb. x. 19. 20. and xii. 22. 23. 24. Col. i. 13. 14. This is the gate of righteousness, the door by which whosoever enters shall be saved; and Christ's sheep go in by it, and they go out, and find pasture. For when we consider, that his flesh and blood, given as a sacrifice for their life, is their proper pasture, and the food of eternal life, (John vi. 51. 53. 54. 55.) we may see how their finding pasture is connected with their going out at this door. And they follow him through death unto eternal life. They suffer with him, and are glorified together. They follow the Lamb that was slain, the Captain of their salvation made perfect through sufferings, Rom. viii. 17. 18. Phil. iii. 10. 11. 15. Acts xiv. 22. 2 Tim. iii. 12. Matth. xvi. 24. He cannot be followed in the obedience he learned from the things that he suffered, but in a state of humiliation and suffering: for it is only in such a state that there is room or place for that self-denial, patience, submission, and resignation, and

prayer for forgiveness to persecutors, wherein his followers imitate him. They run the race set before them, looking to Jesus,—who, for the joy set before him, endured the cross, despising the shame.

And their king hath passed before them. The King of the sheep is their shepherd. Thus David was taken from feeding sheep, to feed Israel, *i. e.* to rule them as their king, Psal. lxxviii. 70. 71. 72. And Ezek. xxxiv. the rulers of Israel are called *shepherds* when they are blamed for their ill government, and Christ promised as a good shepherd. Their King then is their shepherd. John x. 2. *He that entereth in by the door, is the shepherd of the sheep.* Ver. 4. *He goeth before them.* Ver. 11. *I am the good shepherd: the good shepherd giveth his life for the sheep.* This their King, who goes before them, is opposed to man, from whom they flee: for it is added,

And the Lord on the head of them, or, even Jehovah on their head. Thus we see in the New Testament, *God and the Father, is God even the Father.* And not only here, but in other places where Christ is foretold by the prophets under the notion of a shepherd, he is expressly called Jehovah, Is. xl. 10. 11. *Behold, ADONAI JEHOVAH will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd—.* Jer. xxiii. 1.—6.—*Jehovah our righteousness.* Therefore Jesus, applying these prophecies to himself, calls himself God, John x. 27.—33. *My sheep hear my voice,—and I give unto them eternal life,—neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself*

self God. Ver. 34.—39. Jesus answered them,—If he called them gods,—say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him. And in the view of this the apostle says to the Ephesian elders, Acts xx. 28. Take heed therefore unto yourselves, and to all the flock,—to feed the church of God, which he hath purchased with his own blood.

The Time of Antichrist's Reign.

DANIEL, chap. vii.

Ver. 3.—Four great beasts came up from the sea.

Ver. 7.—Behold, a fourth beast,—and it had ten horns.

Ver. 8. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn eyes like a man, and a mouth speaking great things.

Ver. 11. I beheld then, because of the voice of the great words which the horn spake; I beheld till the beast was slain, and his body destroyed, and given to the burning flame.

Ver. 19. Then I would know the truth of the fourth beast—.

Ver. 20.—And of the ten horns that were in his head, and of the other which came up,

REVELATION, chap. xiii.

Ver. 1.—And I saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns.

Ver. 3. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Ver. 5. And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty-two months. (Chap. xii. 14.—The woman is nourished, for a time, and times, and half a time, from the face of the serpent. Chap. xi. 2. 3. — forty-two months —, a thousand two hundred and threescore days).

Ver. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Ver. 7. And it was given unto him

up, and before whom three fell, even that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Ver. 21. I beheld, and the same horn made war with the saints, and prevailed against them;

Ver. 22. Until the Ancient of days came.

Ver. 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth—.

Ver. 24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings.

Ver. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times, and the dividing of time.

Ver. 26. But the judgement shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end.

Chap. xii.

Ver. 6.—How long to the end of these wonders?

Ver. 7.—For a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these shall be finished.

Ver. 11. And from the time the continual shall be taken

him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Chap. xvii.

Ver. 3.—I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns.

Ver. 8. The beast that thou sawest, was, and is not—; and they that dwell on the earth shall wonder—, when they behold the beast that was, and is not, and yet is.

Ver. 9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Ver. 10. And there are seven kings. Five are fallen: and one is: and the other is not yet come; and when he cometh, he must continue a short space.

Ver. 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Ver. 12. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.

Ver. 13. These have one mind, and shall give their power and strength unto the beast.

Ver. 14. These shall make war with the Lamb, and the Lamb shall overcome them—.

Ver. 17. For God hath put in their hearts to fulfil his mind, and to make one mind, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Ver. 18. And the woman which thou sawest, is that great city, which reigneth

en away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days.

Ver. 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Ver. 13. But go thou thy way till the end; and thou shalt rest, and stand in thy lot at the end of the days.

reigneth over the kings of the earth.

2 THESS. ii. 6. 7. 8. And now ye know what with-holdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Obs. I. **T**HE Revelation puts it beyond doubt, that Daniel's *fourth kingdom* is the *Roman empire*, by adding to Daniel's description of that *fourth beast* that *came up from the sea*, and *had ten horns*, the figure of *seven heads*: for it makes these *seven heads* to be first *seven hills*, whereon is set *that great city reigning over the kings of the earth*. And then it makes them to be *seven kings* succeeding one another, whereof five were fallen; and one was when John wrote, and the other was not then come; who, when he should come, would continue but a short space. And these are no other than the seven different forms of supreme power that succeeded one another in that great city built on seven hills, that reigned over the kings of the earth, viz. *kings, consuls, military tribunes, decemvirs, dictators, emperors Heathen* (reigning when John wrote), and *Christian emperors*; which last continued but a short space in comparison with the former. The Revelation makes Daniel's ten horns of the fourth beast (*i. e.* ten kings that should arise in that fourth kingdom) to arise in consequence of the fall of the seventh head, and to receive power as kings at the same time with *the beast that was, and is not, and yet is*, who is called *the eighth head*. And these are the ten kingdoms into which the Roman empire was divided, when it was broken, or wounded to death in the seventh head, and yet was united as in an eighth head in place of the seventh.

II. The

II. The Revelation lays open Daniel's *time, times, and dividing of time*, when this beast with ten horns prevails, by making it the same with *forty-two months, i. e.* a year, two years, and half a year. And again, in another passage, it makes *forty-two months* the same with *one thousand two hundred and sixty days*. For twelve hundred and sixty days make forty-two months, each consisting of thirty days precisely, which make each year to consist of three hundred and sixty days; and three such years and a half contain precisely twelve hundred and sixty days. Thirty days added to this *time, times and a half*, or twelve hundred and sixty days, make the *thousand two hundred and ninety days*; when Daniel signifies, the *continual* that was taken away shall be restored, and the sanctuary cleansed. And forty-five days added to these, make the *thousand three hundred and thirty-five days*, at the end of which the saints shall rest from their labours. Thus the Revelation brings Daniel's *time, times, and a half*, to days; and so makes it twelve hundred and sixty of these thirteen hundred and thirty-five days, at the end of which the saints shall rest, and inherit the kingdom. Now, these *days* that make up the *time, times, and a half*, stand each day for a year; even as do the *days* of which Daniel's *seventy weeks* are made up. And we may see this way of reckoning supported by the greatest authority, in these two texts. Numb. xiv. 34. "After the number of the days in which ye searched the land, forty days (each day for a year) shall ye bear your iniquities, forty years." Ezek. iv. 5. 6. "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year."

III. Daniel's

III. Daniel's *time, times, and a half*, begins not before the fall of the seventh head of the beast. For though the Revelation gives us another reckoning of this same number *, beginning long before ; yet it places the beginning of the reign of the beast with ten horns making war with the saints, and prevailing against them, in consequence of the wounding to death of the seventh head. For it tells us, that power is given to the beast to continue forty-two months after the healing of that deadly wound. And till the seventh head fell, the eighth could not have place ; as the apostle says, " He who now letteth, will let, until he be taken out of the way ; and then shall that wicked be revealed."

This beast with ten horns, continuing forty-two months, is *the beast that was, and is not, and yet is* ; the same empire indeed, but not as it was when it brake in pieces, and subdued all, or as it was under the crowned heads, when its power was first employed against the Christian church, (Rev. xii. 3.) and before the crowns were upon the ten horns : for so it is no more, being broke into ten independent kingdoms, when the seventh head fell wounded to death. Yet that wound is healed again in the *eighth*, who is *of the seven*, in whom the broken empire stands still united as in a head with ten horns. For the divided empire remained one in the ecclesiastic form that it was brought into by the Christian emperors, who made it a Christian empire. And in that shape it became united, when it was broken and divided into ten kingdoms, and was ruled as one Christian empire, one Catholic church, by the clergy in their councils ; of whom some were patriarchs, among whom again the bishop of Rome, that capital church, would be considered as chief from the time of the fall of the seventh head. And the *time, times, and a half*, is from that time to the time when the fifth vial is poured out on the throne of the beast, to fill his kingdom with darkness, Rev. xvi. 10.

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The

* See Grave Dialogues betwixt three Free-thinkers. Dial. VI.

The emblem of the woman, added in the Revelation to that of the beast with ten horns, and called *the great city reigning over the kings of the earth*, points out Rome, or the Roman commonwealth, now turned into a church, and supported in that state by the strength of the ten kings that got power in the broken empire. For that woman is called the *whore*, or false church, pretending to be Christ's spouse, while she commits fornication with the kings of the earth; by whose power she has peoples, multitudes, and nations of children that were never begot by the incorruptible seed of Christ's word preached by his apostles, who adorn the *woman*, the true church, as *a crown of twelve stars*. The *time, times, and a half*, or, *forty-two months*, is the time of the continuance of the beast with ten crowned horns, supporting that whore, before these kings *hate her* with whom they had committed fornication, and *make her desolate and naked*, Rev. xvii. 16.

IV. The Revelation makes no use of Daniel's emblem of the *little horn* arising among the ten by the fall of three of the first, when it signifies the time of the beginning of the beast's reign that continues forty-two months, or a time, times, and a half: but in place of that little horn, it gives us the beast that was, and is not, or the eighth head coming in place of the seventh: and it says the same things of that beast that Daniel said of the little horn; it applies them to the beast healed of his deadly wound. Now, the Revelation plainly makes the power of this eighth head of the empire to commence at the same time, as in *one hour*, with the power of the ten kings in that empire, Rev. xvii. 11. 12. 13.

Daniel describes this eighth head, the clergy heading the Christian empire in place of the emperors, by pointing out the chief of them, the bishop of Rome, that capital church, who claimed the first place among them, as Peter's successor, sitting in the
old

old chief city of the empire, and in whom the spirit of the whole clergy appeared in perfection. And he describes this chief of the clergy by the little kingdom that he at length obtained among the ten kings, through the fall of three of them that had possessed that kingdom before him. For he came to reign in Rome as a little king among the ten, by the fall of the kingdom of the Goths, of the Greeks, and of the Lombards, who reigned successively in Italy before him. The last of these kings fell not till the latter part of the eighth century, which was about three hundred years after the first kings received power in the broken empire, or after the fall of the seventh head, which was in the latter part of the fifth century, when Augustulus, the last Christian emperor in Rome, was deposed by Odoacer in the year 476. For after that, the Greek emperor (above whom the bishop of Rome was then exalting himself) could no more be considered as the head of the Christian empire, but only as one of the ten kings; and that tenth part of the city fell not till the year 1455.

The bishop of Rome, considered as a little horn among the ten, arising by the fall of three of the first horns, cannot in that view be called the beast, and the head of the beast with ten horns who received power as kings the same hour with him. But Daniel points out that head, even the clergy, supported by the ten kings, and ruling their kingdoms, as one Christian empire, one Catholic church, by describing him who was considered as chief among these clergy long before he became a little king among the ten, and by whose influence three of the first fell to make way for his little kingdom among them. For Daniel represents him that became this little horn, as bearing sway in the *fourth kingdom*, before the three kings fell to give him that little kingdom; as he says he *subdued them*: and indeed he contributed to their fall, especially the last of them. If we consider this little horn only as a little

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king

king among the ten, his look cannot, in this view, be said to be more stout than his fellows; nor can that little power be thought sufficient for all the great things said and done by that horn in Daniel, or by the beast, or head of the beast with ten horns, in the Revelation. But if we consider this same little horn as chief among the clergy, to whom all the ten kings gave their power, or as the first of that body of men, and fit to represent the whole of them who ruled the whole Roman empire as one Christian kingdom, after it was broken into ten independent kingdoms; then we shall see him diverse from the other kings, looking more stout than his fellow-kings, having eyes, and a mouth speaking great things, words against the Most High, wearing out the saints, and studying to change the times and laws which are given into his hand, for *a time, times, and the dividing of time*. In this view of him, we may behold the world wondering after him, and power given him over all kindreds, and tongues, and nations; and we may see him making war with the saints, and overcoming them, speaking great things, and blasphemies, and continuing *forty-two months*. And this had its beginning, according to the Revelation, when the seventh head of the Roman empire fell, and ten kings received power in that broken empire. By this we may perceive, that the saints shall rest, and inherit the kingdom at the end of thirteen hundred and thirty-five years, beginning at that time. And thus the words that were closed up, and sealed to Daniel, are laid open by the Revelation, at the end of the *time, times, and a half*.

Christ's visible Church.

ACTS xiv. 23.

And when they had ordained them elders in every church, and had prayed with fastings, they commended them to the Lord, on whom they believed.

Every church: i. e. **E**VERY one of the congregations in Derbe, Lystra, Iconium, and Antioch in Pisidia. The church of Israel, though a nation, was yet but one congregation, assembling in one place, and all partaking of one altar; even as all the Israel of God, the true church, prefigured by that, draws near to God in the heavenly sanctuary, all partaking of the one, true, heavenly altar, as one congregation. And so is every visible church, representing that true church, which is invisible, as the instituted sign of it, a congregation coming together in one place to eat the Lord's supper. There is the highest ordinance of Christian worship; and there are set all the ordinary Christian church-officers, the *bishops* or *presbyters*, and the *deacons*: and so we behold Christ's visible church only there. It cannot be pretended, by any of the vain disputers upon the foolish questions about the ecclesiastic government of the nations of this world, that there were more christians in any of those cities, than might assemble in one place to eat the Lord's supper. And there are not two sorts of visible churches in the New Testament.

These churches were congregations of Christ's disciples, or believers in him through the word of his apostles; as it is expressly said here, *When they had preached the gospel in that city, and had made many disciples, they returned again to Lystra, and Iconium, and Antioch; confirming the souls of the disciples, exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*
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And when they had ordained them elders in every church, and had prayed with fastings, they commended them to the Lord, on whom they believed The apostles, according to the Lord's commission to them, first made disciples by teaching, immediately baptizing the disciples and their houses, them and all theirs: and after that, they confirmed them in the faith of the truth that they taught them, joining them together in churches for the observation of all things whatsoever the Lord commanded them to teach the disciples to observe; and especially for the observation of his new commandment of love one to another for the sake of the truth dwelling in them; and that they might be companions in suffering the hatred of the world for that truth's sake. The apostles therefore looked on all those whom they gathered into churches, or congregations, to eat the Lord's supper, as having the truth dwelling in them; and so they behoved every one of them to look upon one another; seeing they could not love one another as brethren in the truth, without acknowledging that truth as dwelling in them. And so we see the apostles, in their writings to the churches, supposing all their members objects of this brotherly love, and commanding them to put away from among them any one that appeared otherwise. They find fault with them for the neglect of any of the offices of this love one to another. They require them all to love one another with this love; and above all things to have fervent charity amongst themselves. And they commend them highly, when the love of every one of them all toward each other aboundeth. Christ's visible church, then, is the congregation of those whom the apostles could call *the saints and faithful in Christ Jesus*.

Their joining the disciples together in the church or congregation assembling as one body to eat the Lord's supper, served to confirm their souls in the faith of the truth that they taught them, and to make them steadfast in suffering for that truth. Thus the
disciples

disciples in Jerusalem appeared stedfast in the faith, continuing stedfastly in the doctrine of the apostles, and in the fellowship, and in the breaking of bread, and in the prayers. And the apostle connects the order of the church in *Colosse*, with the *stedfastness* of their *faith in Christ*: and exhorting the Hebrews to hold fast the profession of their faith, he directs them not to forsake the assembling of themselves together.

Elders in every church. *Elders* is the English word for the Greek *presbyters*. These are called *pastors* in relation to the church, as a *flock* which they are called to feed. And they cannot be but in a church, as being from the beginning ordained to the disciples only there. Nor is a church complete in its order, or fully fitted for assembling to eat the Lord's supper, without these elders among them. The apostles exercised this office in the church at Jerusalem from its beginning; and therefore Peter and John expressly call themselves elders. Barnabas joined the disciples at Antioch together, exhorting them all, in whom he saw the grace of God, to cleave to the Lord with purpose of heart; but they are not called the church till Saul and he assembled themselves with them. Nor are the companies of the disciples in Derbe, Lystra, Iconium, and Antioch, called churches, till the time when Paul and Barnabas ordained them elders. These indeed cannot be without a church; but without them a church wants its order, and is not completely fitted to answer its end.

These elders or presbyters are all ministers of the word. For, 1. This distinguishes them from the deacons, that they must be *apt to teach, or able, by sound doctrine both to exhort, and to convince the gainsayers*. And when the ministry of the church is distinguished into these two, *viz. the ministry of the word*, and the *ministry of tables*, and the service of tables is the deacons work; the elder, in distinction from the deacon, must be a minister of the word. 2. They are the rulers, governors, and leaders of the church,

βοιμῆνες, κυβερνήταις, ἡγούμενοι : and the church of Christ is not to be governed but by his word teaching his disciples to observe what he commanded. They are not to feed the flock of God as lords over them, but as examples of obedience to his commands which they teach them to observe : for they rule among Christ's willing people. The presbyter ruling or presiding well, must therefore be a minister of the word, as well as he that labours in the word of exhortation, and as he that labours in teaching. And as to an elder that is not a minister of the word, we may say his character is not in the New Testament, and he is incapable to rule the church of God.

The elders or presbyters are the same in scripture with bishops. Their character is the same, Tit. i. 5.—9. *For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless—*. For a bishop must be blameless, as the steward of God, &c. compared with 1 Timothy, chap. iii. And their work is the same. The elders are charged with the work of bishops : for as Paul bids the Ephesian elders feed the flock, the church of God over which they were made bishops ; so Peter exhorts the elders to do the bishop's work. They feed the flock, they teach, they rule or preside in the church, and they lay on hands, as one of these presbyteries did on Timothy, whom some have called a bishop. One bishop in the church, set above the presbytery or company of presbyters, is an innovation that crept into the church in the end of the second century, when the presbyter ruling or presiding well in the church, began to be distinguished from the presbytery by the name of *bishop*, which the apostles had made common to all elders. (See *View of Arian Heresy*, chap. i. sect. 5.) But, even then, that bishop and presbytery was over a single congregation assembling to, and all partaking of one altar, as it was called : for there was no such thing, till long after that, as a bishop or a presbytery over many congregations,

tions, or a church made up by the union of the overseers of many churches.

The apostles did not commit the care of any church to a single presbyter or bishop: for though these churches here may be supposed of the smallest size, Paul and Barnabas ordained a plurality of presbyters in every one of them. So we see a plurality of bishops as well as deacons in Philippi, and of presbyters, whom the apostle calls *bishops*, in the church of the Ephesians. Neither is there any thing like an instance in the New Testament, of a church constitute by the apostles with a single presbyter or a single bishop. And thus, as there was in the *synagogue* a plurality of chief rulers, ἀρχισυναγωγοί, Acts xiii. 15. ; so likewise in the church, which the apostles called *the synagogue of Christians*, Heb. x. 25. James ii. 2. applying the name of one of the rulers of the synagogue to the presiding presbyter in the Christian church, Rev. i. 20. *The angel of the congregation*. We have good ground then to suppose, that the apostles ordained to the Christians in Rome a plurality of bishops, as they did in every other city and church; and that Linus, Cletus, and Clemens, whom tradition places in succession as single bishops there, were bishops in that church at the same time. And therefore we find tradition very dark about the succession of the first bishops of Rome.

Paul and Barnabas *ordained them elders*. We have no such instance of the manner of ordaining presbyters or bishops, as we have of the ordination of deacons, Acts vi. And this may let us see the folly and madness of those men, who have been inflamed with so great zeal about the manner of that ordination, and have placed so much religion in it, as to make the whole of Christianity to depend on it, and to turn upon it as its hinge. And there are also men, giving but small attention to the great thing that the scripture points out as chiefly to be attended to about the ordination of presbyters, viz. their character, who shew great religious zeal about the call of the people, taking it for granted,

their peoples, multitudes, and nations of Christendom, have the same power in this matter that Christ's disciples had in the apostolic churches. There has been much disputing among contending parties in the Christian world, about the election of the Christian people, whether it took place originally in the ordination of presbyters or bishops, as it did in the ordination of the first deacons? And some would make this out of the Greek word that is here rendered *ordained*; contending, that it does not so properly signify the laying on of hands, as election by the stretching out of the hands; which was a manner of voting in Grecian assemblies of the people. It were well, if they were as attentive to plain things clearly said in the New Testament about the order of the first churches, as they have been to the hint that they find given them in this Greek word. But the stress of this matter needs not be laid on this, seeing there was no less importance and concern to the Christian people in the ordination of men to care for their souls, than in the ordination of men to the care of their bodily necessities, and the disposal of their alms; besides that the people behoved to contribute to the sustenance of their presbyters. And as we have no instance in the New Testament of any such deed done by the apostles, in any church, without the consent of the *whole church*; this is enough for every church going forth by the footsteps of Christ's flock. But as for any other sort of societies going under the Christian name; they have nothing to do with this matter. They may walk by their own canons.

As it is not doubted that Paul and Barnabas laid hands on these elders when they were ordained, even as the apostles in Jerusalem laid hands on the first deacons at their ordination; we may observe, that there is no such thing to be seen in the New Testament, as the ordination of any church-officer with the laying on of the hands of any single person. Paul indeed says, he put his hands on Timothy; but as this was to convey an extraordinary gift, so it appears to have been
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done in one of these same presbyteries that laid hands on him also. And when some confidently inquire, Who was with Titus ordaining elders in every city of Crete, if hands were laid on these? it may be told them, that this strong question goes upon a supposition very weak, because it may prove to be false, *viz.* that that there were no more ministers of the word, at that time, in Crete to lay on hands: for the apostle speaks of Apollos, and of Zenas the lawyer, as with Titus in Crete, when he wrote to him, Tit. iii. 13.

Prayed with fastings. They prayed at the ordination of these elders in each church, as the apostles did when they laid hands on the deacons of the church in Jerusalem, Acts vi. 3. 6. And they fasted in every church when they prayed on this occasion, even as the presbytery in the church at Antioch joined fasting with prayer when they separated Paul and Barnabas, by the laying on of hands, to that work to which the Holy Ghost called them, Acts xiii. 2. 3.

The Lord, in the days of his flesh, signified that his disciples, when he should be taken from them, would fast, not as the Pharisees, but in a way more agreeable to their faith, and suitable to the state of his church and kingdom of heaven; and that they had not yet the occasions for this fasting, and were not fit for it, while they were not yet delivered from their prejudice of a secular Messiah, and a temporal Christian kingdom, Matth. ix. 14.—17. After he was taken from them, they used fasting, not only secretly and in their houses, according to Matth. vi. 16. 17. 18. 1 Cor. vii. 5.; but in the church; as we see the prophets and teachers ministering to the Lord, and fasting in the church that was at Antioch, Acts xiii. 1. 2. It was not their custom indeed, to fast on the Lord's day, the only day of thanksgiving that they observed religiously. But they fasted on other days, as occasion served: for we hear not of any fixed annual or weekly fasts observed by them; but as they had opportunity, they ministered

to the Lord, and fasted. And the design of their fasting had no connection with the different interests of the kingdoms of this world: it referred to the kingdom of heaven, and the interest of that kingdom which is not of this world. The furtherance of the gospel of that kingdom was the great thing sought after in these solemn prayers that were joined with fasting; and that respects all nations without difference, which shall all hate it to the end. As the ministry of the word has the nearest connection with this great design of fasting, it was very proper to join the prayers with fasting on occasion of separating the ministers of the word to their work. Evils arising in the churches, and signs of the Lord's displeasure among them, gave them also opportunities and calls to mourn. But as to nation rising against nation, and kingdom against kingdom, and the evils that make the hearts of worldly men fail for fear of those things that are coming on the world, the Lord commands his disciples not to be troubled with these things. When a king of this world calls his subjects to fast, as the king of Nineveh did his subjects, and to pray for him; Christians can fast in their assemblies at any time, except on the Lord's day: and as they are commanded to pray for kings, and all in authority, that they may lead quiet and peaceable lives, in all godliness and honesty; they may, on that occasion, join fasting with these prayers. But still, in this fasting, they must have chiefly in view the concerns of the kingdom that is not of this world, and the great salvation that is common to men of all ranks, and of all nations, without difference: because this is the reason why the apostle would have prayers to be made for all men, for kings, and all in authority, *That God will have all men to be saved, and to come to the knowledge of the truth.*

They commended them to the Lord, on whom they believed. This they did, when they had ordained them elders in every church, and prayed with fastings.

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This was the utmost that they could do to them. And having thus completed their order as churches of the Lord Jesus Christ, they left them, in that order, to his care, and depending on him in whom they believed, to preserve them in the faith, and lead them through much tribulation into his heavenly kingdom. And this is agreeable to what the Lord said to the church of his brethren, with their two or three elders among them, to which the offended brother tells his brother's trespass, Matth. xviii. 18. *Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.* For this makes every such church immediately dependent on heaven, and altogether independent, in binding and loosing, of any power under heaven. Therefore Paul, leaving the Ephesian presbytery, no more to see them, and charging them to take heed to themselves, and to all the flock, in the foresight of false teachers arising among them, or entering among the flock as wolves, does not refer them, in this case, to the care of any bishop or superior judicature; but commends them to God, and to the word of his grace. And the Lord, writing to the churches of Asia, speaks to each of them as having full power to correct evils amongst themselves, and refers them to no superior power but his own; and sets forth himself in relation to them, *as he that openeth, and no man shutteth; and shutteth and no man openeth*; taking it wholly upon himself to set an open door, that no man can shut, before them keeping his word, and not denying his name. Every church having the scriptures, has now the apostles and prophets, as the Jews had *Moses and the prophets* in the time of our Lord, and needs not seek (as the church in Antioch to Jerusalem, Acts xv.) to any other church, or to any society of men on earth, for any part of the New-Testament revelation; which began indeed at Jerusalem, and came out from the church there; but is now perfected, and so complete

plete in the scriptures, that no apostle nor angel from heaven can add any thing to it. Every church of the saints is built on the foundation of the apostles and prophets, builded together in Christ for an habitation of God through the Spirit; and having his word and Spirit remaining amongst them, they need not go to any other church, or any assembly of church-rulers, to seek the Spirit. When the question is, Who shall keep all the churches in order, and correct any whole church walking disorderly, and doing evil? the bishop of Rome pretends to do it; a general council also pretends to do it; a diocesan bishop and a classical presbytery both pretend to hold many churches in union, and rule them as one church in the ecclesiastic government of the nations of this world. But Jesus Christ, who hath not instituted any such government for the kingdoms of this world, because his kingdom is not of this world, answers the question, as to his own churches, in this manner, "I walk in the midst of the golden candlesticks, I hold the stars in my right hand." He rebukes and chastens the churches; and, if they repent not, removes the candlestick, or spues them out of his mouth. And he hath not given this, which he claims as his prerogative, into the hands of any man or society of men, to stand up in his place, and rule his churches; but hath made every one of them, with its own presbytery, or its own college of bishops, immediately dependent on himself; and so independent of all others.

NOTES ON SCRIPTURE-TEXTS.

NUMBER VI.

CHRIST according to the FLESH and the SPIRIT;
JACOB'S LADDER; JACOB'S PILLAR; The
RIGHTEOUSNESS of the LAW and of FAITH;
PERFECTED LOVE; MELCHISEDEK; The
FIRST LOVE left.

[First published in the year 1756.]

Christ according to the Flesh and the Spirit.

ROM. i. 3. 4.

—Concerning his Son Jesus Christ our Lord, made
of the seed of David, according to the flesh, deter-
mined the Son of God in power, according to the Spi-
rit of holiness, of the resurrection of the dead.

HERE the apostle gives the great subject and sum
of the gospel, which God promised before by
his prophets in the holy scriptures; and that is, Jesus
Christ the Son of God, whom the prophets foretold,
and the gospel sets forth in a twofold view. 1. "Ac-
cording to the flesh." 2. "According to the Spirit."
Agreeably to this he says, 1 Tim. iii. 16. "God
was manifested in the flesh, justified in the Spirit."
And the apostle Peter speaks the same way, 1 Epist.
chap. iii. ver. 18. "Christ—suffered—being put to
death by the flesh, but made alive by the Spirit."
When it is said, 2 Cor. v. 16. "Though we have
known

known Christ according to the flesh, yet now we know no more ;” it may lead us to think what is meant by the *flesh*, as it is here opposed to the *spirit* : for it must be a state and condition, wherein Christ was known to have been, and wherein he is not now acknowledged to be. And so it cannot mean corrupt nature, in distinction from the principle of grace ; for he was never known to have any thing to do with the corruption of human nature. Nor can it mean the human body, in distinction from the soul ; for Christians still acknowledge Christ’s body as well as his soul, and hope to be conformed to it at his appearing ; even as they acknowledge his humanity, as well as his divinity. And therefore neither can it mean his human nature, in distinction from his divine. Nor yet can it mean the frailty of human nature in its mortal state, in distinction from the state of the resurrection : for the *flesh* must be something, on the account of which men would be acknowledged with respect and esteem ; as it is said ; “ Henceforth know we no man after the flesh ;” but surely no man would be valued for the frailties, infirmities, and mortality of his body. And we read of the goodness of all flesh, or the glory of man, that it is as the flower of the grass. And Christians are distinguished from the Jews and Judaizers by this, that they “ have no confidence in the flesh, but worship God in the spirit.” But they could not be distinguished from any men confiding in the infirmities of their mortal bodies ; and they were not yet in the state of the resurrection, while they were worshipping God in the *spirit*, in opposition to the *flesh*, and to *confiding in the flesh*. Paul had been *trusting in the flesh*, when these things were gain to him, Phil. iii. 3.—7. “ Circumcised the eighth day, of the stock of Israel, the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless.” Thus the

the apostle speaks of the *flesh*, in distinction from the *spirit*, in that same sense wherein he says, Gal. iii. 3.—“Having begun with the spirit, are ye now made perfect with the flesh?” Where it is manifest he means the law of Moses, or the covenant from Mount Sinai, in distinction from the gospel, or the new covenant. These two covenants are also distinguished as *letter* and *spirit*; the first covenant being considered as a parable, and the new as the hidden sense, the scope and intendment of it, the spirit of the letter in the parable. Thus the ministry of the new covenant is called the *ministration of the Spirit*, in distinction from the ministry of the law, which is called the *letter*, 2 Cor. iii. 6. 8. Now, Christ was known and acknowledged by Christians to *have come in the flesh*, 1 John iv. 2. 3. They acknowledged, that *the Word was made flesh*, or that *God sent forth his Son made of a woman, made under the law*; and that *in the days of his flesh*, or while he was under the law, he *was a minister of the circumcision for the truth of God, to confirm the promises of the fathers*.

Now, taking this to be meant by the *flesh* and the *spirit*, as here applied to *Jesus Christ*, whose sufferings, and the glories after these, were the substance of what the prophets foretold concerning him; we may observe what the apostle says of him, according to these two different states of *flesh* and *spirit*, which he opposes to one another, that so we may have his view of the sum of the gospel promised afore by the prophets.

1. According to the *flesh*, *Jesus Christ* was of the *seed of David*, the son of *David*; but according to the *spirit*, he is of the *resurrection*. Agreeably to what is said, Luke xx. 36.—*Being the children of the resurrection*. He is the *first-begotten*, or *first-born of the dead*, according to the spirit; for he was brought again from the dead in the blood of the everlasting covenant.

2. According to the *flesh*, he was the Son of God, made of the seed of David; but according to the *spirit*, he is determined the Son of God.

Being the Son of God, unmade, uncreated, he was made of the seed of David, when God, in the fulness of time, foretold by the prophets, sent forth his Son made of a woman, made under the law. And so the eternal Word, by whom all things were made, was made flesh; and the Son of God became what he was not before, when he who was David's Lord, became his Son.

In the days of his flesh, he shewed himself to be the Son of God by the testimony of the prophets, applied to him in the testimony of John Baptist, and the Father's testimony from heaven, and by the works of God that he wrought, as the prophets foretold; and at last died a martyr to this truth, That he is the Son of God.

But though he was God thus manifest in the flesh, his Godhead was a thing in question, and there was a process upon it not yet determined in the days of his flesh. For though he manifested his divine glory in the divine works he wrought, and his disciples believed on him; yet he was condemned to death as a blasphemer, for calling himself the Son of God; and his death was insisted on as an evident proof of the falsehood of what he said; yea, his disciples seeing him dead and buried, said, "We trusted that it had been he which should have redeemed Israel." When the process against his being the Son of God, was carried as far as it could go, in his being put to death by the *flesh*; then his becoming the Son of the resurrection, being made alive by the *spirit*, was the final determination of the process for him, clearly distinguishing him as the Son of God, and setting beyond doubt the truth of his saying, "I am the Son of God."

3. The power of the *spirit* is here opposed to the weakness of the *flesh*. Being of the seed of David
according

according to the flesh, he was the Son of God appearing in weakness: "He was crucified in weakness." But being of the resurrection, he is the Son of God in power, "in the power of an endless life," in "the power of his resurrection," whereby "he is able to subdue all things to himself." He appears now the Son of God in power, "able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them." He appears the Son of God, in the "exceeding greatness" of the might of God's power, which he wrought in him, "when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to his church, which is his body, the fulness of him that filleth all in all."

4. The holiness here ascribed to the spirit, is opposed to the impurity of the flesh.

When the Son of God was made of the seed of David, though that which was born of the Virgin was holy, yet he was made in the likeness of sinful flesh. And though he "knew no sin, neither was guile found in his mouth;" yet "he bare our sins in his own body on the tree. For the Lord laid on him the iniquity of us all, who like sheep had gone astray, making him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him." In the days of his flesh, therefore, he had himself to purify from the guilt of our sins, imputed to him, and separating him from the light of his Father's countenance, before he could enter into the holiest of all in the Father's presence, and be made blessed with his countenance. And this he did by the sacrifice of himself, as he says, "For their sakes I sanctify myself, that they also may be sanctified through the truth." For this is the sanctification of

which the apostle speaks, when he says, "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God?"

Jacob's Ladder.

JOHN i. 51.

Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

HERE Jesus Christ sets forth himself the Son of man, as the truth of that ancient figure, the ladder that Jacob saw in his dream at Bethel, Gen. xxviii. 12. — "And behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it." Jesus taking these words, puts "the Son of man" in place of the ladder, and so applies what is said of *it* to himself. He says, that as Jacob saw the angels of God ascending and descending on the ladder set in the earth, and reaching to heaven; so the time was coming, when his disciples should see them ascending and descending on the Son of man.

This was not yet to be seen, when Jesus said this to Nathanael, assuring him and the disciples they should see it afterward. And the question then is, When and how shall we find this remarkable saying of the Lord Jesus verified? There is a passage in the epistle to the Hebrews, chap. ii. 9. 10. that can give us direction in this inquiry; where, after saying, "We see not yet all things put under him, *viz.* "the Son of man," ver. 6. 7. 8. we have these words: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour,

nour, that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Here the Son of man is seen made lower than the angels for the suffering of death, by the grace of God tasting death for every man, as the ladder set in the earth. And here he is seen crowned with glory and honour far above the angels, being made perfect through sufferings, as the ladder and the top of it reaching to heaven. The same Son of man is beheld "first in the lower parts of the earth," and then "up far above all heavens," Eph. iv. 9. 10. And in beholding him thus, heaven is seen opened to us, and an open communication betwixt the earth and heaven by him, as by a ladder.

The angels of God are upon this ladder: for as the angels that fell, "stood not in the truth", (John viii. 44.) concerning the Son of man, who is the Son of God; so all the angels of God stood, and still stand in it, being elected as ministering spirits to the Son of man, to be "sent forth to minister for them who shall be heirs of salvation," Heb. i. 14. And the things about which the great minds of these mighty spirits are most diligently employed, are "the sufferings of Christ, and the glories after these," testified beforehand by Christ's Spirit in the prophets, and now reported by them who preached the gospel, with the Holy Ghost sent down from heaven: 1 Pet. i. 11. 12. "Which things the angels desire to look into."

Looking into the sufferings, wherein he is lower than they, (for an angel appeared strengthening him in his agony) they must descend upon him.

And looking into the glories that follow these, wherein he reaches far above them, (Eph. i. 21. 1 Pet. iii. 22.) they must ascend upon the Son of man.

Beholding this, we see the angels of God ascending and descending on the Son of man.

When,

When, believing the report of them that preached the gospel, with the Holy Ghost sent down from heaven, we come to know, that Christ, according to the prophecies, hath actually suffered these things, and is indeed entered into his glory; and when we view the Son of man, in his sufferings, and the glories after these, uniting earth to heaven, as the way of intercourse between earth and heaven; we then know him to be the Son of God, by much greater evidence than that set before Nathanael, when he at first believed Jesus to be the Son of God; and we see heaven opened to us; and the glory of the true God, who makes the dead alive, and calls things that are not into being, the glory of the just God the Saviour appears, his reconciled face shines, and we can say with Jacob, *This is the gate of heaven.*

Jacob's Pillar.

1 TIM. iii. 15.

—*That thou mayst know how thou oughtst to behave thyself in the house of God, which is the church of the living God, the pillar and ground * of the truth.*

THE church of the living God, which is his house, is here set forth under the notion of a *pillar*; and is so called by the apostle with a plain reference to Jacob's calling the pillar that he set up, the house of God, Gen. xxviii. 22. *This stone, which I have set a pillar, shall be God's house.*—And because the first thing called the house of God in scripture, was a pillar; it was very proper for the apostle, speaking of the church as the house of God, to call it the pillar.

While he is directing Timothy how he ought to behave himself in the church of the Ephesians, by calling it the house of God, the pillar, he brings to mind

* Gr. *σθαιωμα*, establishment.

mind what Jacob said, when he awaked from the dream he had on that same stone, Gen. xxviii. 16. 17. 18. *Surely the Lord is in this place,——How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.* And so he lets Timothy know what sort of regard he should have to the church in Ephesus; even as he also taught the presbyters or bishops of that same church, how they ought to regard it, when he said to them, Acts xx. 28. *Take heed therefore unto yourselves, and to all the flock——to feed the church of God, which he hath purchased with his own blood.* Whatever the notion be, under which the church is set forth, it is still venerable by its peculiar connection with God. And the same regard is due to every church or congregation of the saints, that belonged to that church of the Ephesians, or that Jacob shewed to Bethel.

From the stone that Jacob set for a pillar, anointing it, and calling it *Bethel*, (*i. e.* God's house) came that ancient practice amongst the Gentiles, of setting up, anointing, and worshipping at those rough stones, which were called *Betulia*, βατυλία, or βαιτυλα; what was originally remarkable in the worship of the true God, being applied by them to their idols, whose presence they supposed at those pillars.

Isaiah, foretelling the worship of the true God in Egypt, says, Is. xix. 19. 20. *In that day shall there be an altar to the Lord, in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness to the Lord of hosts in the land of Egypt.*

Before there was any tabernacle or temple built as God's house, we see Moses, at the ratification of God's covenant with Israel, Exod. xxiv. 4. 5. *builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel, offering sacrifices there.* And when the temple became the house of God, it did not set aside this use of pillars: for the two pillars Jachin and Boaz were set

set up before the temple at the porch of the house, and so not far from the altar of burnt-offering. The apostle seems to refer to the names of these pillars, importing *establishment* and *strength*, when, naming the church the pillar, he calls it the *establishment* (ἐσπίσις) of the truth. This seems also to be referred to in that promise, Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God." To which agrees 1 Pet. v. 10. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." These pillars did not serve to the purpose of supporting any thing: they were not set for upholding any building upon them; yet establishment and strength is ascribed to them. And here this is said to be with respect to the truth.

This truth must be the same that is commonly called *the truth* in the New Testament; even that eminent and distinguishing truth of the gospel which Jesus told to the Jews he had *heard of God*, which the Father gave him, and he gave to his disciples, the Father's testimony of him at John's baptism, and on the holy mount, viz. "This is my beloved Son, in whom I am well pleased." The apostle expresseth the truth here in this manner, "God was manifest in the flesh, justified in the spirit," &c.; pointing it out as the sense of the prophetic figures, and so calling it *the mystery*.

To this truth the church owes its being: for by this it is distinguished from the world, and united in itself, John xvii. 14. 16. 20. 21. And this is the motto of the true church, Jer. xxxiii. 16. Its establishment and strength consists in this truth, Matth. xvi. 16. 18. *Thou art Christ, the Son of the living God.* — *Upon this rock I will build my church.*

But the truth is also established in the church. For, 1. Though it be published in the world, yet it is disputed and despised by the world. But in the church it is
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most firmly believed, is without controversy there ; and is there, without controversy, great. 2. The truth is confirmed in the church ; which, where-ever it appears, is a standing proof of it. The work and labour of love in the church, for the truth's sake which dwelleth in us, demonstrates that truth to the world, and is for a sign and witness of it. And the truth is confirmed in them who are sealed with that holy Spirit of promise, the Spirit of the truth

The church answers to that use of pillars which was for remembrance, as Absalom's pillar, *to keep his name in remembrance ; and Ebenezer, the stone of help, set up in remembrance of the deliverance the Lord wrought for Israel : for this is the language of the church to Christ, Psal. xlv. 17. I will make thy name to be remembered in all generations.* The chief ordinance of worship in a church of the saints, is the Lord's supper ; the chief end of their *coming together is to eat the Lord's supper ; and the church continues stedfastly doing this in remembrance of him, shewing the Lord's death till he come ; thereby confirming and establishing the truth.*

And so the church is the pillar and establishment of the truth, by which it is the house of God, who dwells in them in whom this truth dwells.

The Righteousness of the Law and of Faith.

ROM. X. 5.—10.

—For Moses describeth the righteousness which is of the law, That the man which doth those things, shall live in them. But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

THE righteousness which is of the law, is the obedience a man gives for himself to the law, entitling him thereby to life; but the righteousness which is of faith, is that which is believed, upon God's testimony, to have been wrought by Christ, the end of the law for righteousness to every believer; who came down from heaven to fulfil the law for sinners, and is raised from the dead, as having fulfilled it. We have the righteousness of the law by working it for ourselves; by doing those things, to live in them. But we have the righteousness of faith, not by working or doing, but by believing what Christ hath wrought, what he hath done for sinners.

The reward of the righteousness which is of the law, is *life* to him that doth those things: but the reward of the righteousness which is of faith, is *salvation* to sinners, deliverance from the curse of the law,

law, life from the dead, even the life which he liveth whom God hath raised from the dead.

The apostle sets forth both these ways of righteousness; that by doing, and this by believing, as described by Moses.

And, 1. His description of the righteousness which is of the law, is found in Lev. xviii. 5.; where, speaking in the name of the Lord, he saith, "Ye shall—keep my statutes and my judgments; which if a man do, he shall live in them." And the apostle giveth it thus "The man which doth those things, shall live in them." And likewise, Gal. iii. 12. "And the law is not of faith; but the man which doth those things, shall live in them." This that was said by Moses, which the apostle calls the description of the righteousness of the law, in opposition to that of faith, is made very remarkable by the prophet's referring to it, Ezek. xx. 11. "And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them." Ver. 13.—"My statutes and my judgments, which if a man do, he shall even live in them." Vers. 21.—"My statutes—my judgments—which if a man do, he shall even live in them." Neh. ix. 29.—"Thy commandments—thy judgments, which if a man do, he shall live in them." But it is especially remarkable by our Lord's reference to it, Luke x. 25.—28. "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." By this we see, the man that doth those things so as to live in them, is he that perfectly loveth God and his neighbour: and he that keepeth God's statutes, or commandments, and judgments,

ments, is he alone that loveth the Lord his God with all his heart, soul, and mind, and his neighbour as himself. And the man that doth this, can never die by the law, but must live for ever.

2. The apostle also sheweth us the righteousness of faith described, though more darkly, by Moses. He spake plainly of the righteousness of the law, and described it in words that needed no explication. But the apostle explains him speaking of the righteousness of faith; and so takes away the veil from his face, that we may plainly see the end of his law. The words of Moses that he brings to this purpose, are, (Deut. xxx. 11.---14.) *For this commandment, which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh thee, in thy mouth, and in thy heart, that thou mayst do it.* The apostle declareth this to be the language of the righteousness of faith, in opposition to that of the law, as he explains it thus.

That word which Moses said is *nigh*, he says is *the word of faith which we preach*. For Moses had, in that passage, pointed out them to whom he said the word is very nigh, ver. 6. *And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live.* He therefore said, the word is nigh to the true Israel, the circumcised in heart, whose heart is made answerable to that *sign of circumcision*, which was a *seal of the righteousness of faith*. He did not say, the word is very nigh the stiff-necked, and uncircumcised in heart and ears, always resisting the Holy Ghost, by their opposition to that righteous One, persecuting all the prophets who foretold his coming, and betraying and murdering

dering him when he came. To such Moses said, Deut. x. 16. *Circumcise therefore the foreskin of your heart, and be no more stiff-necked.* But unto the true Israel, circumcised in heart, he said, *The word is very nigh thee, in thy mouth, and in thy heart.* And the apostle declares this to be the word of faith, in his mouth who confesseth with his mouth *the Lord Jesus*, and in his heart who believeth in his heart *that God hath raised him from the dead*: for this is that which man believeth with the heart unto righteousness, and confesseth with the mouth unto salvation. This *believing* and *confessing* is stated in opposition to “saying in the heart, Who shall ascend into heaven? (that is, to bring Christ down); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead);” which is saying, that Christ came not down from heaven to save sinners, by fulfilling the law for them; and that he is not raised from the dead, as having done it.

The commandment that Moses said he commanded, is heard in the word of faith which the apostles preached, declaring that commandment fulfilled in Christ’s obedience to the death, who is the end of the law, whom God hath raised from the dead, as having finished that work he gave him to do. We, who did not those things, hear, that the Lord Jesus hath done them for sinners. And so, when we have this word of faith in our mouth, confessing the Lord Jesus, and in our heart, believing that God raised him from the dead, the commandment that he fulfilled is very nigh unto us, in our mouth, and in our heart.

Moses said, it is “very nigh unto thee—that thou mayst do it.” For, 1. He that hath the word of faith in his mouth, confessing it, and in his heart, believing it, is accounted as doing what he is believing to be done for sinners by “the Lord Jesus, who is the end of the law for righteousness to every believer.” His “righteousness is imputed without works”

works" to him that believeth. "For, to him that worketh not, but believeth on him that justifieth the ungodly, his faith" (or what he believeth) "is counted for righteousness." And so "with the heart man believeth unto righteousness." 2. None of mankind, but they alone who thus believe unto righteousness, give any true obedience to the commandment requiring love to God and our neighbour. For Moses said, this love in us, which is the doing of the commandment, is the effect of the Lord's circumcising our hearts. To which the apostle says agreeably, "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." And they that wait for the hope of the righteousness of faith, expect to be perfected in this charity, or love, which is the fulfilling of the law.

Perfected Love.

I JOHN ii. 7. 8.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him, and in you; because the darkness is past, and the true light now shineth.

THE commandment of brotherly love was not new to Christians at this time, when John was writing to them about it: for they had heard it from the beginning of the gospel, as he writes, chap. iii. 11. "This is the message that ye heard from the beginning, that we should love one another:" which is the same thing that we have in these words, "The
old

old commandment is the word which ye have heard from the beginning."

But he calls that same commandment again *new*: and this in like manner as the Lord said, he would drink of the cup in his supper *new* with his disciples in his Father's kingdom, or the New-Testament church: for he holds communion with them in his supper in a new and more excellent manner, by the Comforter, the Spirit of adoption, which was not given them till he was glorified, and till his heavenly kingdom took place, in consequence of his resurrection.

When the Lord first gave the commandment of love to his disciples, the love of God was not yet perfected, as John says it now is, ver. 5. *Whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.* Love is perfected in enjoyment.

Though Jesus Christ loved God perfectly in the extremity of his sufferings, yet he did not then enjoy God; he was not happy delighting in him, while his soul was sorrowful unto death by the hiding of his face. The exceeding greatness of his love to God made his sorrow exceeding great. But the love of God, therefore, was not perfected in his soul, as love is perfected in enjoyment, till the Father shewed him the path of life, and made him full of joy with his countenance. When the love of God was thus perfected in him, they that believed in his name, and loved one another, as he gave them commandment, became partakers with him in this perfected love. The love of God was shed abroad in their hearts by the *Holy Ghost*, which was given to them: and hereby they knew, that they were in him. By this the commandment of love, which they had from the beginning, became new to them: for now they loved one another, rejoicing in the truth, and in one another for the sake of the truth dwelling in them; and that sorrow wherein they were companions

ons together, when he was leaving them, no more filled their hearts.

This perfected love, which makes the command of love one to another new, is *true* in Jesus Christ, in whom the love of God is perfected, according to Psal. xlv. 7. and Heb. i. 9. "Thou hast loved righteousness, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And it is true in them who partake with him in that oil of gladness, as the apostle here says, ver. 20. 21. "But ye have an unction from the Holy One, and ye know all things. I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth." And ver. 27. "The anointing which ye have received of him—is truth, and is no lie."

The Spirit of the truth, promised as the Comforter, which Jesus (being by the right hand of God exalted) received of the Father, and shed forth on his disciples, is no delusion; but the highest and utmost evidence of the truth that God testifies of his Son, that he is well pleased in him. It is so in him, and in them, who hereby know the truth, and that no lie is of the truth. It assures him, with exceeding joy, and the greatest confidence of glorying, of the truth which he believed and spake, when he was greatly afflicted, that he is the beloved Son of God, in whom the Father is well pleased. And it assures them that believe in his name, and love one another as he commanded, witnessing with their spirits, that God is well pleased with them in his Son, by whose obedience to the death for them, they are reconciled to him as his children. And by this we may understand what the apostle says, chap. iv. 12.—18. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son the Saviour of
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of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath in us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. In this love is perfected with us, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love."

Because the darkness is past. This is that darkness of which the Lord spake, when he said, (Luke xxii. 53.) *This is your hour, and the power of darkness.* He was in this darkness, when he suffered the hiding of the Father's face, being in an agony, and exceeding sorrowful unto death, through the sense of divine wrath due to the sins of his people, as darkness filling his soul. The apostle says, this darkness is past. The divine wrath is turned away from him; and the sins and iniquities of his people, for whom he suffered, are remembered no more. And this is what was foretold by the prophet Isaiah, chap. xii. ver. 1. "And in that day thou shalt say, O Lord, I will praise thee: tho' thou wast angry with me, thine anger is turned away, and thou comfortedst me." And chap. liv. 7. 8. 9. "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."

And the true light now shineth. The glory of the true God now shineth in the face of Jesus Christ, the true and perfect image of the invisible God. And the light of the divine countenance now shineth in the

soul of the man Christ Jesus, from whom it was hid in the hour and power of darknes. This is the light that shineth also in them who believe on his name, and love one another, as he gave commandment; for they partake with him in this, beholding his glory, and walking in the light of God's countenance. Therefore the apostle says, (ver. 9. 10. 11.) "He that faith he is in the light, and hateth his brother, is in darknes even until now. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darknes, and walketh in darknes, and knoweth not whither he goeth; because that darknes hath blinded his eyes."

MELCHISEDEK.

MELCHISEDEK.

HEB. vi. 19. 20.

—Within the veil, whither the forerunner is for us entered, Jesus, made an High Priest for ever after the order of Melchisedek.

Chap. vii. 1.—8. *For this Melchisedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him ; to whom also Abraham gave a tenth part of all ; first being by interpretation king of righteousness ; and after that also, king of Salem, which is king of peace ; without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God, abideth a priest continually. Now, consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.—But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here men that die receive tithes ; that there be, of whom it is witnessed, that he liveth.*

THE apostle is here shewing the excellency of Christ's priesthood above that of Aaron, by the great dignity and excellency of Melchisedek, after whose order or similitude he is made priest. And all that he says of the greatness of this person is taken from the narration of Moses, Gen. xiv. 18. 19. 20. to which Psal. cx. 4. refers. And there is the only account the Old Testament gives of him, in these words : " And Melchisedek, king of Salem, brought forth bread and wine : and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth : and blessed be the Most High God,

God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

When the apostle makes Christ, in his priesthood, the antitype of Melchisedek, he sets him forth to us in this view, *viz.* as entered within the vail, made higher than the heavens, set down on the right hand of the throne of the Majesty there, and no more on earth, where he could not be a priest; nor having infirmity, as in the days of his flesh; but perfected for evermore. And this answers to the time and situation, wherein Psal. cx. points him out as made high priest by the word of the oath. It was then when it was said to him, "Sit thou on my right hand, till I make thine enemies thy footstool." It was then that he became a "priest on his throne," being set there to reign as king of righteousness, and king of peace. This heavenly man, the first-begotten, or first-born of the dead, being now the son of the resurrection, is without any human father or mother; and without descent from any race of mortals: for "though we have known Christ after the flesh; yet now henceforth know we him no more." And as he was before John Baptist, and before Abraham, and before the world, so, having become an immortal man, he abideth a priest continually, ever living to make intercession.

The apostle shews the dignity and excellency of him, after whose order Jesus is made a priest for ever, 1. By the interpretation of his name and title, king of righteousness, king of peace. 2. By his appearing greater than the patriarch Abraham who had the promises, the greatest man with God upon earth. 3. By his being without father or mother, without descent, having neither beginning of days, nor end of life, but abiding a priest continually. It is commonly thought, that the apostle draws this from the silence of the scripture about the father or mother, birth or death of so great a man, making no mention of any race of priests, from whom this grand priest

priest was descended, nor of his ever leaving room for a successor by his death. But the apostle seems to say, that these things are not mentioned, because there were no such things about that great person, to be written, or spoke of; for he says there, he received tithes, of whom it is witnessed, that he liveth. Suppose it might be said, upon his appearance, in the narration of Moses, without any mention of his birth or death, that he was without beginning of days, or end of life; yet this cannot be imagined a sufficient ground for saying, it is witnessed of him that he liveth. Is the silence of Moses about his death, no less than his testimony, that his life is endless? The apostle therefore is plainly saying, that he of whom the apostles testified in the gospel, that he liveth eternally from the dead, is the same person who received tithes from Abraham. And indeed there cannot be two in this order of priesthood; for Melchisedek abiding a priest continually, hath no successor. And this gave ground to that ancient opinion concerning Melchisedek among Christians, who looked on the inspired apostle as an infallible interpreter of the word of prophecy, viz. that he was the Son of God himself appearing in human likeness to Abraham, thereby foreshewing what he was really to be in the fulness of time; appearing at that time in the likeness of the immortal High Priest, of the Most High, possessor of heaven and earth, even as he also appeared to him at the destruction of Sodom, in the likeness of the judge of the whole earth.

Epiphanius, writing in the fourth century against all heresies, confutes the Melchisedecians, (*Her.* 55.) who maintained, that Melchisedek was a greater than Christ, and thought Christ a person inferior to him, as being after his order. And while he is doing this, he takes occasion to speak of several opinions concerning Melchisedek, who he was. And having mentioned the opinion of Hierax, a heretic, who
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said he was the Holy Ghost ; and the opinion of the Samaritans, who said he was Shem the son of Noah ; and likewise of Jews, who said he was a just and a good priest of the Most High, but being the son of a harlot, his mother was not written, nor his father known ; he then proceeds to say thus : “ Further, in the church some speak differently concerning this Melchisedek ; for some think, that he himself, who is by nature the Son of God, appeared at that time in human likeness to Abraham. But they also fall short of the purpose ; for none could ever be like to himself ; as divine scripture hath it, *Being made like unto the Son of God, he abideth a priest continually.*— For truly he, whose descent is not counted from them, received tithes of Abraham. For seeing his descent is not counted from Israelites themselves, it must be counted from other men.” Epiphanius, it seems, could not understand how the likeness of a man, meeting Abraham here, or coming to him before the destruction of Sodom, could be like the real man Christ Jesus ; because this real man is no other than the same person, who is supposed to have appeared in human likeness. And so it either cannot be said, that he appeared in human likeness to Jacob, to Moses, to Joshua, and to Ezekiel ; or it cannot be said, that the Son of God’s becoming man, is the truth of those appearances, and of the appearance of the likeness of JEHOVAH’S glory, which was the likeness as the appearance of a man upon a throne ; for, according to his reasoning, this would be very absurd. And he concludes, that Melchisedek’s descent was counted from some other people, by its not being counted from Israelites ; though divine scripture hath it, that he was *without descent*. But he declares his own opinion clearly enough, in arguing against the Melchisedecian heretics : for against them he says, “ It is said, *Made like unto the Son of God, he abideth a priest continually.* But if he be made like to the Son of God, he is not equal to the Son of God : for how
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can the servant be equal to his lord? For Melchisedek was a man. But that he is said to be *without father, without mother*, it is not said for his not having father or mother, but for not being manifestly named in scripture."

Having considered Epiphanius, we may next see what is to be learned of Melchisedek from the ancient writers that were before him.

And, first, Justin Martyr, in his dialogue with Trypho, says, on Psal. cx. 4. "God with an oath, for your incredulity, declared him to be a high priest after the order of Melchisedek. That is, as Melchisedek is written by Moses to have been the priest of the Most High, and he was priest of the uncircumcised, and blessed Abraham in circumcision, bringing tithes to him; in like manner God shewed, that his eternal Priest, also called Lord by the Holy Ghost, would belong to the uncircumcised; and as to them in uncircumcision, approaching to him, *i. e.* believing in him, and asking blessings from him, them also he will receive and bless." This father did not reflect, that Abram was not yet circumcised, when Melchisedek met him. However, it is plain, he supposes him a priest of God, amongst the uncircumcised Canaanites, and believes him a type of Christ.

But let us next see how Theophilus of Antioch talks of Melchisedek, in his *Second Book to Aytolycus*. He says, "In that time there was a just king named *Melchisedek*, in the city of Salem, which is now Jerosolyma. He was the first priest of all the priests of the Most High God. From him the city was named Jerusalem, which before was called Jerosolyma. From him also were found they that became priests on all the earth. Now, after him reigned Abimelech in Gerar, and after him another Abimelech. Then reigned Ephron also, called the Hittite." It seems he also thought him a Canaanitish king. But his notion of his priesthood, and of his city, is extraordinary.

Then

Then Tertullian, writing against the Jews, says, "In fine, the following patriarchs were uncircumcised, as Melchisedek, as he, who being uncircumcised, offered bread and wine to Abraham, who was now circumcised, returning from battle." And against Marcion, Book 5. chap. 9. he says, on Psal. cx. 4. *Thou art a priest for ever*; but Hezekiah was neither a priest, nor for ever, although he had. *After the order*, saith he, *of Melchisedek*. What is Hezekiah to Melchisedek, the priest of the Most High, and indeed not circumcised, who blessed circumcised Abraham, when the oblation of the tithes was accepted? But the order of Melchisedek will agree to Christ; because indeed Christ, the proper and lawful High Priest of God, being then constituted the Chief Priest of the uncircumcised priesthood among the nations, of whom he held it more to be received, shall, when he cometh at last, vouchsafe acceptance and benediction to the circumcision and nation of Abraham, that shall sometime know him." Thus he tells us the same thing we heard before from Justin; supposing with him, that Abram was circumcised when Melchisedek met him, and making the same use of that false supposition.

- But Cyprian, coming after him, speaks of Melchisedek in a quite different manner, in his *Epistle to Cæcilius*, concerning the sacrament of the Lord's cup, against those who used only water in that cup. He says, "Noah drank not water, but wine, and expressed the image of the Lord's passion. We see likewise the sacrament of the Lord's sacrifice prefigured in the priest Melchisedek, according to what the scripture testifies and says, *And Melchisedek king of Salem brought forth bread and wine, and he was the priest of the Most High God, and blessed Abraham*. But that Melchisedek should bear the type of Christ, the Holy Ghost declares in the Psalms, saying, from the person of the Father to the Son, *Before the morning-star have I begotten thee*. The Lord
sware,

sware, and will not repent, Thou art a priest for ever after the order of Melchisedek. Which order certainly is this, coming from that sacrifice, and descending from thence, That Melchisedek was the priest of the Most High God; that he offered bread and wine; that he blessed Abraham: for who is more the priest of the Most High God than our Lord Jesus Christ, who offered a sacrifice to God the Father? And he offered that same which Melchisedek had offered, that is, bread and wine, to wit, his own body and blood. And that preceding blessing about Abraham pertained to our people: for if Abraham believed God, and it was imputed to him for righteousness, certainly whoever believes God, and lives by faith, is found righteous, and is shewed long ago in faithful Abraham, blessed and justified, as the blessed apostle Paul proves.—That therefore the blessing about Abraham, in Genesis, might be duly celebrated, by the priest Melchisedek, there goeth before, in the image of the sacrifice of Christ, constituted, to wit, in bread and wine. Which thing the Lord perfecting and fulfilling, offered bread, and the cup mixed with wine. And he, who is the fulness, fulfilled the law of the prefigured image.” Here is a new scene opened, in the middle of the third century. Cyprian makes Melchisedek a type of Christ, especially in a thing whereof neither the apostle, nor the writers concerning Melchisedek before his time, took any notice. And whereas Tertullian took his bringing forth bread and wine to be his offering it to Abraham; Cyprian takes the scripture to be saying, that he offered it to God as a sacrifice, thereby preparing for the blessing of Abraham. He mistook in this, from which he drew his mystical consequence. For though, from Melchisedek’s being a priest, it should be inferred, that the bread and wine he brought forth to Abraham, might be the remains of a sacrifice; yet the scripture speaks not of any such action of that priest as sacrificing or offering any thing

to God, but only of his blessing God for Abraham, and interceding with God for the blessing to him, when he brought forth bread and wine to him; thus interposing himself betwixt God and Abraham, who paid him tithes as his intercessor with God. And this is what the apostle points to, when he says of Christ, as the antitype of Melchisedek, that "he ever liveth to make intercession for them that come unto God by him." But further, Cyprian makes not this oblation of bread and wine, which he says Melchisedek offered to God, a type of Christ's once offering up himself, or of the oblation he brought into the holiest of all, the sacrifice by which he intercedes with God for ever; but he makes it the type of some oblation he supposes him to have made of bread and mixed wine, *i. e.* his body and blood, in the institution of the eucharist. And here is the foundation of the sacrifice of the mass laid by Cyprian, and the original of an order of priests pretending to succeed Christ in his Melchisedecian priesthood, and offering again, or repeating continually, the same sacrifice he offered, when he perfected and fulfilled the truth of Melchisedek's sacrifice: though "he needeth not daily to offer up sacrifice—for—sins: for this he did once, when he offered up himself;" and, as Melchisedek, he ever liveth to make intercession by that one offering once made; and though there be no succession in the order of Melchisedek, whose priesthood, because he continueth ever, is unchangeable, and cannot pass from one to another.

It doth not appear, that any such notions as these of Cyprian, were entertained by those Christians who maintained, that Melchisedek was the Son of God himself appearing in human likeness to Abraham, as Epiphanius informs us. For they could not think of Melchisedek as a mortal man prefiguring Christ, or any action of his in the days of his flesh, while he had infirmity, and before he was perfected for ever—
more.

more. And after all that these ancient writers have said, differently from them, concerning Melchisedek, we may say, they have not offered us any sufficient help to confute them.

Cunæus, a learned man in the last age, laboured to revive that ancient opinion among the moderns, in his Treatise of the Republic of the Hebrews. And in this he has been opposed by Basnage, chiefly with this objection, How can one imagine, that the Son of God received from Abraham the helmets, the tents, the horses, and spoils of the kings that were overcome? how did the Logos dispose of all these things? Did he restore them to Abraham, or leave them undisposed of, when he returned into heaven? And how then could this learned man imagine, that the Logos, with the two angels, received from Abraham the dressed calf, the cakes, the butter, and the milk; how they disposed of these things, how they fed on them, and what became of them when they returned to heaven? But the Jews believed these to be angels; while they all agree, that Melchisedek was one of the kings of Canaan. And Basnage, agreeing with them, alledges, it plainly appears from the narration of Moses, and abstract from the apostle's use of it, no one would have thought of making an angel of him, much less a God. But then, apologising for the apostle's leading men to think differently from the Jews, by drawing mystical consequences from what was done by that prince, and representing him as a type of the Messiah, he labours to bring the apostle to an agreement with his Jews, in this manner: "That priest and king, whose ancestors and posterity were altogether unknown, was accounted among the Jews of that time a kind of eternal man. No body knew from whence he came, nor how he died: no body knew the names of those who preceded or succeeded him in his priesthood. He was only known from the history of Moses, who represented him as a greater man than Abraham. The

two first circumstances being looked upon by the Jews as very singular, and in some measure miraculous; or, at least, the interpretation of the mystical eternity being admitted by the Jewish doctors of that time, the consequence which St Paul drew from thence, to shew the excellency of Melchisedek's and Christ's priesthood above the Levitical, was so natural, that no body could deny it." If there were any evidence for this, that the Jews then accounted him a kind of eternal man, &c. it must be owned, they thought very grandly of their Canaanitish king. But it doth not shew the greatest respect to the apostle, as inspired to declare the mystery of the Old-Testament figures, and to interpret the prophets by the same Spirit that inspired them, to represent him as an ordinary reasoner upon the scripture, or as a private interpreter of the word of prophecy; and not only so, but as interpreting the Old Testament by Jewish tradition *.

But what necessity had Paul for drawing any such consequence from the narration of Moses, as that Melchisedek was an eternal priest, and a type of the Messiah, when he had the words of Psal. cx. 4. to insist on, as he is expressly doing in the epistle to the Hebrews? In these words, the eternity of the priesthood of Melchisedek, and of Christ, is expressly declared: for if these words say he is after that order in any thing, it is in the eternity of the priesthood. The apostle therefore did not draw the eternity of Melchisedek, nor represent him as a type of the Messiah, from Jewish tradition, but shews it from the scripture. And Christians ought to be satisfied with the

* This way of speaking might give occasion to a late spiteful reproacher of God's word, to say, "Melchisedek—a thousand idle guesses have been made, and various fables invented about him. St Paul, in his epistle to the Hebrews, shews great cabbalistical skill on this subject: and grounds, on such forced allusions as might pass in the school of Gamaliel, the least conclusive reasoning that ever was heard out of it."

the authority of the apostle, pointing out Melchisedek as the Son of God, appearing in human likeness, prefiguring his eternal priesthood, by saying, that Jesus, of whom it is witnessed in the gospel that he liveth, is the same person who received tithes of Abraham.

And indeed, according to the apostle's account, there is no room in the order of Melchisedek for any other priest, or intercessor with God by sacrifice, but the Son of God alone, who shewed himself to Abraham in the similitude, and who shews himself to us by the gospel in the reality of that similitude, in the truth of that likeness and figure. For, 1. Melchisedek abideth a priest continually; and, continuing ever, hath a priesthood that passeth not from one to another. 2. He intercedes continually by that sacrifice of himself, which he once offered, and never needeth to repeat. 3. His intercession by that sacrifice saveth to the uttermost; and nothing can be done beyond that. 4. There is no room for any to interpose betwixt the Most High, and him who is the Son of the Highest, nor betwixt him and them that come to God only by him, who are all members of his body, and are all in him, without distinction, a royal priesthood. 5. The influence of his priesthood extends to the whole possession of the Most High: and so there is no room in heaven or earth for any other. God's whole family, in heaven and earth, comes to God only by the Priest of the Most High God, possessor of heaven and earth.

The

The First Love left.

REV. ii. 4.

Nevertheless, I have against thee, that thou hast left thy first love.

IT hath been often observed, that the vision of the seven golden candlesticks contains a prophecy of the state of the Christian profession, in seven different periods, from the beginning of it unto Christ's second coming, even as the vision of the book sealed with seven seals. Thus the things blamed and commended in the epistles to these seven churches, must be typical of the things that were to happen in those seven successive periods; so that these seven epistles must have a mystical as well as a literal explication. And the conclusion of each epistle, *He that hath an ear let him hear*, used by the Lord, when he spake parables, calls upon us to attend to the mystical sense intended by the spirit of prophecy in what he saith to each of the churches.

In this epistle the Lord gives the Ephesian church what we may call a great Christian character. Their doctrine was sound; they professed the faith with knowledge, discernment, and zeal, against heretical pravity. They had tried false apostles, and found them liars.

They laboured in good works, without fainting or wearying in well-doing.

They suffered patiently for Christ's name, enduring all the afflictions to which the profession of his name exposed them in the world.

Their discipline also was pure, putting away the wicked. They could not bear them which are evil. They hated the deeds of the Nicolaitans.

The Lord approves them in all this, and commends them for it, even as it is said, he loved the young man
who

who had kept the letter of the law, Mark x. 21.; while, notwithstanding this fine character he gives them, he finds a fault with them, for which he threatens to unchurch them.

Thou hast left thy first love. Their first love must be that which they had when they were first made alive with Christ from trespasses and sins, wherein they had been walking, and were dead; and so it is the same with her love, who loved much on the account of much being forgiven her. See Luke vii. 42. 43. 47.—*Which of them will love him most?—he to whom he forgave most.*—*Thou hast rightly judged.*—*Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.*

This love was at first the spring of all those good things which the Lord here commends, and which the Ephesians still retained, when they had left the love from whence they at first flowed: so that their works were not now their first works; because they were coming now from another principle. For they could not leave their first love, retaining the fruits of it, any otherwise than by making a merit of these, and going about to establish their own righteousness upon this same good Christian character. They left their first love, by not continuing to look into the perfect law fulfilled by Christ, who made it the law of liberty, by redeeming from its curse; so that they could not, by looking into that law, daily see themselves sinners, and needing the forgiveness that the Lord calls his disciples daily to ask, when he commands them to observe that law. If they maintained their Christian character, therefore, they had no conviction of sin, and so no sense of forgiveness; and no more loved much, because much was forgiven. Their first love to one another was for that same thing for which God regarded them, even the righteousness of his beloved Son: for they loved one another as brethren, for whom Christ died. And this
came

came of their love to God, for his love manifested in giving his Son to be the propitiation for their sins. But now their love to one another went upon their good character, by which also they supposed they had the favour of God, seeing they had him to thank. They were thereby not as other men, nor as they themselves had once been. And their love to Jesus Christ could not now, as at first, respect him as redeeming them to God by his blood, but as the author of the great change made upon them. And thus it was possible for the Ephesian church, notwithstanding their excellent character, to cool in their love to Jesus Christ, and his Father, and to one another for the truth's sake; and so to apostatise from Christ, under a zealous profession of his name, and provoke him to turn them out of that order wherein he had put them for walking together in love, even as he loved them, and gave himself a sacrifice to God for them.

When we take this epistle to the Ephesian church in the mystical view, we may perceive how all the primitive churches swerved at first from the power of Christianity, having the form of it; which was the true cause of their falling out of that church-order, wherein the apostles set them, and which they connected with the steadfastness of their faith in Christ; and we may see what really came to pass soon after the death of the apostles, with respect to the Christian profession, represented by the appearance that the Ephesian church makes in this epistle.

After the death of the apostles, they were plagued with false scriptures, forged *gospels*, *acts*, *epistles*, and *apocalypses*; even as they had been with false apostles, while the apostles lived. But they rejected these forgeries, and held the apostolical scriptures, in opposition to them. And they contended earnestly for the name of Jesus Christ, and his Father, against all those heretics, who, calling themselves Christians, in effect denied both him and his Father, as Ebion, Cerinthus,

rinthus, Saturninus, Basilides, Valentinus, Cerdon, Marcion, &c.

They suffered unto death for the Christian name. And their non-resistance and intrepidity in suffering for that name, is attested by their enemies; as Pliny to Trajan, Arrian on Epictetus, Marcus Antonius, Lucian, and Celsus.

The apologists for Christianity in those times insist much on the purity and holiness of the laws of Jesus Christ, appealing confidently to the lives of the Christian people as conformable to them. Nor could any have then been tolerated in the churches, openly neglecting any of his commandments, when their discipline was exercised agreeably to the strictest sense of the Christian law.

Notwithstanding all this, and though their loving one another as brethren, and labour of charity, was taken notice of by the Heathen *; yet their love appeared not to be the first love, loving much, because much was forgiven. For when any proposed to profess Christianity, they were not admitted to the Christian communion, or to baptism, immediately upon their gladly receiving the word of repentance and remission of sins in the name of Jesus, as in the days of the apostles; but they were kept in the state of catechumens, till they attained a habit of Christian practice, and gained a good character: and upon that they were received. This was far from being like the adding of those immediately to the church, who gladly received the word of repentance and remission in the name of Jesus, whom they had lately murdered. These had no good character for which they were to be regarded; and were considered by one another as self-condemned sinners, looking for forgiveness thro' the blood of Jesus, reconciling them to God in one body. And thus the multitude of them that believed, were of one heart, and of one soul, being united in the truth that they believed, concerning God well

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pleased

* Lucian de morte Peregrini.

pleased in his beloved Son, delivered for the offences, and raised for the justification of sinners. But this first love was lost, when their love to one another came to go upon the good character, which they behoved then to look on as the term of their acceptance with God; their regard to one another going upon that, for which they thought God regarded them.

When any of them fell from this character, they did not confirm love to the penitent, as the apostle bids the Corinthians do to the incestuous person, whom they had put away by his order; but kept them long under penance, that they might thereby make satisfaction for their sins; and in that state labour to recover their lost character, upon which they might at last confirm their love to them. This was done by fasting, and humbling, and mortifying themselves, to the observation of the church. And the practice that recommended them much, was almsgiving, wherein they soon began to place merit. But that which crowned all, and finished the Christian character, was martyrdom; of so great account as to draw veneration from them to the martyrs. So that men might now be inclined to suffer from a quite other principle than the love of the truth: for this came to be little minded, that the apostle said, *Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

As the Lord threatens the Ephesian church with removing their candlestick, or turning them out of their church-order; so the consequence of thus leaving the first love in the churches, after the apostles, was their swerving from that order, 1. By what has been observed concerning their discipline. They cannot indeed be blamed for this, that *they imposed the course of repentance never but once.* And *whoever fell into his vitious transgressions the second time, could never be reconciled to the church, and was to expect his pardon*
from

from God alone : because they had no precedent for a second absolution from excommunication in the scripture, which gives very plain direction as to the first. But their state of catechumens and of penitents, so opposite to the apostolic practice and direction, plainly shews them departing from the holy commandment of love to one another, as Christ loved them : and from the order wherein the apostles set Christians for obeying that command of love to one another, for the truth's sake. And truly, in the account that the apologists, and other writers of that time, give of Christianity, there is little or no notice taken of that truth, for the sake of which Christians at first loved one another. It will be hard to find it fairly set forth in any of their writings, except one passage in an epistle to one Diognetus ; but many passages occur, that might move one to suspect their ignorance of it.

2. In place of feasting continually, in the instituted ordinances, on Christ their passover sacrificed for them, as before the first love was left ; they now established to themselves an annual solemnity about the time of the Jewish passover. Thus they kept the feast ! And this was their Christian passover !

3. As the Jews, going about to establish their own righteousness, as it were by the deeds of the law, did not satisfy themselves with the written law, but joined their traditions with it, and the exact observation of these, to make up their righteousness ; even so, when Christians swerved from the truth, for which they originally loved one another, and began to establish their own righteousness on their Christian obedience, they were not satisfied with their written law, but took in tradition ; which they carefully followed as to several religious usages and ceremonies, for which they saw no foundation in scripture *. This led them out of their primitive order : and a difference in the tradition about the great day of their passover, created great division among them.

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4. While

* Tertullian. de corona militis.

4. While the first love remained, the word of the apostles, according to Christ's prayer, that all who believe on him through it, may be one, and his Spirit remaining among them, was sufficient to keep them in order; for then they could be like minded one to another, according to Christ Jesus, glorifying his God and Father with one mind, in one mouth. And then they were capable of walking according to this rule given by the apostle Peter: *The elders [presbyters] which are among you, I exhort—Feed the flock of God, which is among you, overseeing, not—as overruling the heritage, but being ensamples to the flock.—Likewise ye younger submit yourselves unto the elders [presbyters]; yea all, be subject one to another, and be clothed with humility.* But when the first love was left, they found it needful, for avoiding division and confusion, through the cooling of love, and for maintaining unity and order, to set up in every church one visible head and centre of unity, in subjection to whom, the elders and brethren might live in unity and peace. To this head they appropriated the name *bishop*, [overseer], originally common to all elders, whom Peter exhorted to do the work of bishops. And this uniting headship became a bone of contention for the pride and ambition of self-seeking men; because of the power and pre-eminence, far different from the pre-eminence of the elders among them that were younger, as to skilfulness in the word of righteousness, by which they were all brethren. But every church, being now united in itself by this one visible head, became again united with other churches, in its subjection to synods and councils of these bishops; who also, for the sake of unity and order, came to be subordinate to one another. And though this instrument of union was likewise, from its beginning, a notable mean of division and contention; yet every church was in its subjection to its one bishop; and after that, all the churches became one Catholic visible

fible church, by the synods and subordinations of these bishops.

Beholding this, we see the candlestick removed out of his place. The primitive church-order is no more. And Jesus Christ no more appears walking in the midst of the golden candlesticks, and holding the stars in his right hand.

NOTES

NOTES ON SCRIPTURE-TEXTS.

NUMBER VII.

JUDGMENT with MERCY; The divine JEALOUSY; GOD invisible to MORTALS; ABRAHAM'S SIGHT of CHRIST'S DAY; CHRIST three NIGHTS in the HEART of the EARTH; The ERROR of the SADDUCEES; The SCRIBE near GOD'S KINGDOM; The true GRACE of GOD.

[First published in the year 1760.]

Judgment with Mercy.

EXODUS xxxiv. 7.

Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and holding guiltless will not hold guiltless; visiting the iniquity of the fathers upon the sons, and upon the sons of sons, upon the thirds and upon the fourths.

THE Lord God, forgiving the iniquity, transgression, and sin of thousands, on whom he will have mercy, lets not any of their sins go unpunished: for, holding guiltless, he will not hold guiltless, or *clearing will not clear*. This remarkable phrase occurs again in the prophets: Jer. xxx. 11. and chap. xlv. 28. *I will make a full end of all nations whither I have driven thee; but I will not make a full end of thee,*
and

and I will chastise thee in judgment, and clearing I will not clear thee; and Nah. i. 3. *The Lord is slow to anger, and great of power, and clearing will not clear; or holding guiltless, will not hold guiltless.* How sinners are held guiltless, and yet not held guiltless; sin forgiven, and yet punished! cannot be understood, nor any way reconciled, without the insinuation that is made in the words immediately following. Our translators would reconcile it, in Jeremiah, by softening the expression thus, *I will not leave thee altogether or wholly unpunished.* For they could not give it so strong, where it applies evidently to the objects of mercy and grace, as in Exodus and Nahum, where they might suppose it possibly to apply it to others. But the expression, *will not clear, or will not hold guiltless,* is the very same that we have in the third commandment, *The Lord will not hold him guiltless that taketh his name in vain.* Now, this cannot be reconciled with holding guiltless, as the forementioned forgiveness, without admitting the great intent of the following words, viz.

Visiting the iniquity of the fathers upon the sons, &c. This is the more remarkable, that it was written with the finger of God upon the tables of the covenant, Exod. xx. 5. Deut. v. 9. And it stands here as a part of the name or character of the God of Israel, distinguishing him from all idols and false gods; and this is that same name of God which his people called upon in their greatest distresses, and in their most solemn and earnest prayers to him, particularly for the forgiveness of their sins; as Psal. xxv. 11. *For thy name's sake, O Lord, pardon mine iniquity: for it is great.* We see how Moses prays here upon hearing the name proclaimed, ver. 9. *Let my Lord, I pray thee, go amongst us, (for it is a stiffnecked people) and pardon our iniquity and our sin, and take us for thine inheritance.* On another great occasion (Numb. xiv. 17. 18. 19.) he calls on this name expressly thus,—*I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, Jehovah long-suffering,*
and

and of great mercy, forgiving iniquity and transgression, and clearing will not clear, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths. Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy. And Jeremiah, in his prayer (chap. xxxii. 17. 18.) addresses God in these words, Ah, Lord Jehovah, behold, thou hast made the heaven and the earth, by thy great power and stretched-out arm, there is nothing too hard for thee, doing mercy to thousands, and recompensing the iniquity of the fathers into the bosom of their sons after them.

The Lord appropriated this to himself, as his divine prerogative, to visit the iniquity of the fathers upon the children for he alone could say, *Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine*, Ezek. xviii. 4. And therefore he discharged the judges and rulers of Israel, to put the children to death for their fathers sins, Deut. xxiv. 16. 2 Kings xiv. 5. 6.

God's way of visiting the iniquity of the fathers upon the children, was so observable in the course of his peculiar providence about Israel especially at the captivity, that it became a proverb, *The fathers have eaten sour grapes, and the childrens teeth are set on edge*, Ezek. xviii. 2. Jer. xxxi. 29. The iniquity of Manasseh was visited on Josiah's children, and grandchild, if not on Josiah himself, as well as his father, Amon, 2 Kings xxiii. 29. 30. and chap. xxi. ver. 23. Manasseh's sins were punished in the captivity, 2 Kings xxiii. 26. and xxiv. 3. 4.

It appears from Ezek. chap. xviii. that the Jews were not satisfied with this way of their God. They thought it unequal as it was supernatural; and they expressed this in their proverb: yet it was too manifest to be denied, that the God who spake to that nation on Sinai, who declared his name to Moses, and who shewed himself, by many infallible proofs, to be the Creator of heaven and earth, in opposition to all false gods, had in the most solemn manner, declared

declared this to be his way. They could not reasonably reject a revelation that was laid in the very constitution of their nation, and of which they had so many proofs before their eyes, in the whole conduct of Providence about them, as they possessed the land of Canaan, and even in the captivity itself. And, in that revelation, their God gave this as a part of his character, that he visits the iniquity of the fathers upon the children, as plainly as he demonstrated himself to them to be the only true God. If this, that they judged so very unequal, had moved them to abandon the revelation, and take their notions of the Deity only from what they beheld in nature, and the course of the world of mankind, they behoved still to see children inheriting from their parents the dismal effects of their faults, and these natural necessary punishments coming to them from their parents, antecedently to any fault of their own; and they could not but observe those who are reduced to misery by their own fault, relieved at the expence and loss of others: so that they behoved, after giving up with revelation, to vindicate Providence upon the point of one's suffering for the fault of another, if they did not utterly deny a Providence.

Nor would they have come better off by turning to the Egyptian gods; as this story tells. Mycerinus, son of Cheops, king of Egypt, was told by an oracle, that his reign would continue but seven years: and as he complained of this to the gods, in inquiring the reason, why so long and prosperous a reign had been indulged to his father and uncle, who were equally cruel and impious, whilst his own, which he had endeavoured so carefully to render as equitable and mild, as it was possible for him to do, should be short and unhappy; he was answered, that these were the very causes of it, it being the will of the gods to oppress Egypt, during the space of 150 years, to punish its crimes; and that his reign, which was appointed, like those of the preceding

Monarchs, to be of 50 years continuance, was shortened on account of his too great lenity. Even amongst the philosophers, Plutarch, speaking of the gods slowness to punish, vindicates the divine justice upon the supposition of the fact, That the sins of forefathers are imputed to their offspring.

The Lord condescends to answer their complaint, by asserting his indisputable right to do as he did, in visiting the iniquity of the fathers upon the children: *Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine.* But then he shews his displeasure at the users of that proverb, whereby they reproached and ridiculed this his way as unequal, by swearing, that they should not have any more use for it; but, saith he, *the soul that sinneth, it shall die.* Seeing they who accounted this unequal, that one should die for another's sin, behoved to hold it equal, that every man should die by his own sin, or live by his own righteousness; he lets these complainers know, that they should be dealt with according to this natural way, that they judged equal, in opposition to his supernatural way; while, at the same time, he appeals to themselves, if their ways were not unequal: *Are not your ways unequal?* But seeing the complaint they made in using the proverb, imported, that, however their fathers had sinned, they themselves might have some merit to plead for life, or, if they were guilty, they supposed they might repent, and so live by their own righteousness; the Lord therefore gives it them in their own way, to make of it what they can, even as he says in the gospel, *This do, and thou shalt live; and if thou wilt enter into life, keep the commandments:* For, *If there had been a law given which could have given life, verily righteousness should have been by the law;* so he says here, *Repent, and turn from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby you have transgressed, and make you a new heart, and*

a new spirit : for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn, and live ye. This is a hard task set to them, who accounted the Lord's way, of judgment with mercy, unequal. Here is no promise of a new heart and spirit, for repenting and turning from transgression, as there is to all them whose transgressions he forgives, clearing and not clearing, by visiting iniquity in his own way, to whom he gives repentance, with the remission of their sins. How then could they expect to live, and escape death, by a rule which they could never come up to? Or how could they who despised and rejected the Lord's way, expect help from him in that way of their own? The despisers of the judgment that is with mercy must have judgment without mercy; and so die in their own sins. The bulk of mankind, conscious that their ways are unequal, though they cannot be fully persuaded out of the vain imagination and fond conceit of their own merit, could never, by all philosophy, be persuaded to rely wholly and entirely on that merit, but behoved always to have, and must still have something like an atonement, or some sort of mediation, to depend on in their approaches to the Deity for acceptance, and in their hopes of good from him.

Some, who, it seems, are of the same opinion with the Jews, as to the inequality of this way of the Lord with them, would reconcile his visiting the iniquity of the fathers on the children, with his forbidding the judges of Israel to do so, by this, that he did it only in the case of the childrens following their parents, in the practice of those iniquities that were thus punished. But this would carry it further than the fourth generation: for why are not the iniquities of the fathers visited on the fifth, or any after generation following them in those iniquities, as well as on the fourth, if this be the reason for it? And why then goes it no further than

the fourth in the law, and in the proclamation of God's name? To this they answer, That the reason why it goes no further than the fourth, is, because, being the punishment of the sins to which the parents led them, it extends to no more generations than they might be supposed to live and see, and be afflicted with the consequences of their iniquities. But this will not hold with respect to the most notable instance of visiting the iniquity of the fathers upon the children that we have in the Old Testament, which is the captivity lamented by Jeremiah, in these words, Lam. v. 7. *Our fathers have sinned, and are not, and we have born their iniquities.* Why were the sins of Manasseh visited on his posterity, when he was not alive to see it, and when the third or fourth generation was the same thing to him with the tenth or twentieth? If his posterity suffered only for doing the iniquity that he did before them, then they bare only their own sins; they suffered not the punishment of his, but of their own imitation of them; and so there had been no manner of occasion for the proverb that the wicked Jews used by way of reproach and ridicule, nor for the serious lamentation of Jeremiah.

They who would thus vindicate the Lord, upon the supposition of the inequality of his visiting the iniquity of one upon another, must find much difficulty in explaining the name of God, as it was proclaimed to Moses. And how shall they judge it equal, that by Adam's offence judgment came upon all men to condemnation? Rom. v. 12. 21. Or how shall they think God's way equal, in *reconciling the world to himself, not imputing their trespasses unto them*; when *he made him sin for us who knew no sin*, 2 Cor. v. 19. 21. and *laid on him the iniquities of us all*, 1st. liii. 6.; *who his own self bare our sins in his own body on the tree, and suffered for sins, the just for the unjust*, 1 Pet. ii. 24. and iii. 18.; and *who hath redeemed us from the curse of the law, being made a curse for us*, Gal.

Gal. iii. 13. ? If we account this unequal, what account do we make of revelation ? or what is the use of it ?

This peculiar way that the Lord took in the land of Israel, visiting the iniquity of the fathers on the children, to the third and fourth generation, served unto that people as a sign and emblem of their being condemned to death by their father Adam's sin, but especially of the Lord's laying their iniquities on Christ the promised seed, whereby they were to be saved from death, without letting their sins go unpunished. And this explains the name of God, and makes him appear merciful and just, *a just God and a Saviour*, to them who do not hold it unequal in the Sovereign Lord, of whom, and through whom, and to whom are all things, to punish the sin of one upon another, with whom he hath connected him for that same purpose.

When Christ died for the redemption of transgressions that were under the first covenant, and the name of God was manifested, through his death, by the gospel, unto all nations, then there was no more use for this way of visiting the iniquity of the fathers on the children, than there was for the sacrifices, which the Lord said he would set aside when the new covenant should be established on the true sacrifice, Jer. xxxi. 34. Heb. x. 16. 17. 18. And therefore the Lord said, the time would come when there should be no more use for that proverb : for when all the sins of the thousands that shall be pardoned, were visited on the promised seed, there should be no more transferring of guilt and punishment from one to another, Jer. xxxi. 29. 30. So this was set aside, together with the sacrifices, when the great end of it was reached.

The

The Divine Jealousy.

EXOD. xx. 5. 6. with DEUT. v. 9. 10.

—For, I *Jehovah*, thy God, am a jealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths, to them that hate me, and doing mercy to thousands, to them that love me, and to them that keep my commandments.

For. **T**HIS makes the following words to give the reason why God forbade worshipping any image of our devising or making. And, if they be well considered, they may be found pointing to the glorious representation of God that is made in *Jesus Christ*, the perfect *image of the invisible God*; for the sake of which he discharges the worshipping of any other image, wherein his glory is changed and made less, as it loses in the representation.

Thy God. His peculiar relation to that people was through their connection with Christ, that seed promised to Abraham their father, and through the fleshly relation to that seed. Thus he tells them, (Deut. vii. 6. 7. 8.) that they were a special people unto himself, and that he set his love on them, and chose them; because he would keep the oath which he had sworn to their fathers: and so the temporal election of Israel according to the flesh, was a fit type of the eternal election of the Israel according to the spirit, who were chosen in Christ to be a truly holy and peculiar people, and to be blessed in him with all spiritual blessings in heavenly places. Israel after the flesh could not understand the reason and ground of their peculiar relation to God, who brought them from Egypt, without understanding the promise of that seed, Christ, which was made to their fathers, and which the Lord frequently put them in mind of,
as

as the reason of his not utterly rejecting them when they deserved it.

A jealous God. This title is used especially with respect to idolatry; and it is expressly called his name, Exod. xxxiv. 14. *For thou shalt worship no other god: for Jehovah, whose name is JEALOUS, is a jealous God.* And indeed it imports the whole name that was proclaimed to Moses, ver. 6. and 7. For the Lord sets forth the relation betwixt himself and the nation of Israel under the notion of that betwixt a husband and his wife, and this notion of jealousy is taken from thence; even as their turning to any other gods, is represented by a wife provoking her husband to jealousy, by turning aside from him to another. Now, jealousy necessarily supposes love, and is inseparable from it, where the least estrangement and unfaithfulness appears in the other party that is obliged to love. In this case, love works in the way of jealousy. As the gospel declares, and plainly manifests God to be love; so the Lord proclaimed the same thing to Moses, on occasion of Israel's provoking him to jealousy with the calf; and shewed him his love working in the way of grace, of long-suffering, of abundant goodness and faithfulness, and of mercy, pardoning mercy for thousands of sinners; not every sinner, but those of all sorts whom he chused in the sovereignty of his grace; as he said just before, (chap. xxxiii. 19.) *I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy.* When the divine love appears in this manner, towards sinners, or the transgressors of his law, that obliged them to love; the necessary opposition of his love to their sin behoved to appear at the same time: for, as much as God's love, so much must he be opposite to the contrary alienation and enmity that shews itself in the transgression of his law that obliges to love. And when his love shews itself to-
ward

ward transgressors, its opposition to their sin must be manifest. Now, this is the divine jealousy: and it is expressed in the proclamation of his name, or of his love, in this manner, *Holding guiltless will not hold guiltless, visiting the iniquity of the fathers upon the sons.*

With respect to this jealousy, or love, shewing itself in its infinite opposition to the malignity of sin, God is described by the emblem of a consuming fire, Deut. iv. 24.—“For Jehovah thy God is a consuming fire, a jealous God.” And see Nahum, chap. i. ver. 2. 3. “Jehovah is a jealous God, and a revenger, a revenger Jehovah, and a husband of burning wrath; Jehovah revengeth his adversaries, and he reserveth to his haters; Jehovah is slow to anger, and great in power, and holding guiltless will not hold guiltless.” Agreeably to this, the gospel, that calls God *love*, calls him likewise a consuming fire, Heb. xii. 29. “Our God is a consuming fire.” The same thing may be observed in that which the gospel gives us, as the evidence by which we are to believe that God is love, 1 John iv. 8. 9. 10. “He that loveth not, knoweth not God: for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son the propitiation for our sins.” The propitiation for our sins shews the jealousy of his love; and we have it expressed by the apostle in this manner, (Rom. iii. 24. 25. 26.) “Being freely justified in his grace, by the redemption that is in Christ Jesus, whom God set forth before, a propitiation, by the faith in his blood, unto the manifestation of his justice, for the passing over of the sins that were before, in the forbearance of God, toward the manifestation of his justice in the time that is now; that he might be just, and the justifier of him who is of the faith of Jesus.” As this was set forth before, in the

the Old Testament, while God was forbearing to execute the curse of his law, by the typical mercy-seat, sprinkled with the blood of the sacrifices; so this is the thing that was intended by visiting the iniquity of the fathers upon the sons. In this the glory of divine love is fully displayed; and here the divine jealousy burns hottest, and flames most vehemently: for, in the death of the Son of God, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness." So "our God is a consuming fire."

Thus the Son of God, given to be the propitiation, is the only proper image of God: for, in him, the divine glory loses nothing in the manifestation of it, but appears in its brightness, by the truly divine and infinite dignity of the person in whom it is represented. There can be no hazard of idolatry in paying divine worship to this image of God, who is the brightness of the divine glory, as all who believe him to be the Son of God will readily acknowledge, worshipping the Lamb that was slain, as their Lord and their God. Now, this is that, for the sake of which God forbade the representing of him to ourselves by any image, or worshipping of him by any such means. Forbidding that, he has, by this, made sufficient provision for our necessity, and want of a suitable representation of him to us sinners, and of something to fix our minds upon in worshipping him. No wonder then if his jealousy be most fervent against all neglect or contempt shewed towards this brightness of his glory, especially in pretending to approach him, by representing him to ourselves in any other way: for in this we shew the greatest hatred to him.

It may be perceived, by the very first hint the scripture gives of God's love to sinners of mankind, (Gen. iii. 15.) that this love was to appear amongst them, as it were, jealous against all sin. And if this was infinitely expressed in the Lord's death, with respect to their sins who obtain mercy through him, it

must be likewise shewed, and made known with respect to the sins of all others, but especially of those who shew disaffection to that glorious manifestation of his love. When the riches of the divine glory shall be made known on the vessels of mercy, this will be accompanied with shewing his wrath, and making his power known on the vessels of wrath fitted to destruction: for when the Lord Jesus shall come to be glorified in his saints, and admired in all them that believe, he shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel, who shall be punished with everlasting destruction. This was prefigured, or foreshewed, in the destruction of the old world, when Noah, who found grace in the eyes of the Lord, was saved with his family in the ark; and in the destruction of Sodom, from which the Lord's mercy saved Lot; and in the plagues and overthrow of the Egyptians, and destruction of the Canaanites, when the Lord gave Israel possession of the promised land; and likewise in the fearful destruction of Jerusalem, and dispersion of the Jewish nation, when the divine love and mercy was manifested to the nations by the gospel. Thus we see, this that is set forth under the notion of jealousy, ever did, and ever will accompany the manifestation of divine love among sinners, which must appear, as it really is, infinitely opposite to sin.

This is an account of the divine goodness, quite opposite to that which the devil insinuated to our first parents, when he became an interpreter of God's word to them, in the first temptation: *Ye shall not surely die*, said he; and this is generally believed to this day in the world. They copy after him as an interpreter of God's words, who go about to take away the necessity, yea, the very being of the propitiation, (which is the true manifestation of divine love) by the account they would make to us of that great saying of the gospel, *God is love*. If their
account

account of this (which sets aside, one way or other, the punishment of sin, and the great atonement) be more agreeable, and less harsh to us, than the plain scripture account of it, it is because we love sin, and hate the infinitely good God, who is infinitely opposite to it.

To them that hate me. Idolatry (or representing God to themselves by any thing in the visible creation, to be thereby worshipped) was the grand evidence of this *hatred*, against which the divine jealousy shewed itself in the nation of Israel, visiting the iniquity of the fathers upon the sons. But all sin is resolvable into idolatry, in the apostle's sense of it, when he calls covetousness idolatry; as the Lord also makes it the serving or worshipping of another god, which he calls *Mammon*. By the opposition here stated, betwixt love to God and hatred to him, we see, that as the keeping of his commandments is loving him, so the not keeping of them is hating him. This is agreeable to what is said by the apostle, Rom. viii. 6. 7. *To be carnally minded, is death;—because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.* Now, as in the nation of Israel, God visited the iniquity of the fathers (who were his haters by idolatry) upon the sons; so likewise, when we look at the great thing pointed out to us by that visiting of iniquity, we find the apostle speaking of it in this manner, (Rom. v. 10.) *When we were enemies, we were reconciled to God by the death of his Son.* And (Colos. i. 21. 22.) *You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, &c.*

And doing mercy to thousands. By that which was intended in the visiting of the iniquity of the fathers upon the sons, thousands obtain mercy who had been his haters, and their iniquity, transgression, and sin is forgiven: for, if any kept his commandments, and so did not hate him, they needed no mercy.

To them that love me. This is the effect of their obtaining mercy through the visiting of their iniquities upon Christ; and this is the character of them to whom God thus doth mercy: Luke vii. 42. 43. 47. "Which of them will love him most?—He to whom he forgave most.—Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." 1 Tim. i. 13. 14. "I obtained mercy.—And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus." 1 John iv. 10. 12. "Herein is love, not that we loved God, but that he loved us, and sent his Son the propitiation for our sins.—We love him, because he first loved us."

And to them that keep my commandments. This is the great proof and evidence of our love to God, as the apostle tells us, 1 John v. 3. "For this is the love of God, that we keep his commandments." Of this keeping his commandments we may see chap. iii. 22. 23. "We keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment: and he that keepeth his commandments, dwelleth in him, and he in him." See likewise chap. ii. 3. 9. 10. For this brotherly love is in the New-Testament church, as zeal against idolatry was in the Old.

God invisible to Mortals.

EXOD. xxxiii. 18. 20.

And he (Moses) said, I beseech thee, shew me thy glory.
—And he (Jehovah) said, Thou canst not see my face: for there shall no man see me and live.

THE Lord spake to Moses face to face, as a man speaketh to his friend; promised, in answer to his request, that his presence (or face) should go with

with him, and that he would give him rest; and told him, he had found grace in his sight, and that he knew him by name. Moses, by all this, is encouraged yet to ask further, that he would make him see his glory.

This must be more than what he was already in possession of, or was now enjoying, as he beheld the similitude of the Lord, and was made sensible of the favour wherein he stood with him, which is called making his face to shine, or lifting up the light of his countenance. It cannot be thought, that Moses was seeking to comprehend the Infinite Being in his finite mind: nor can it be imagined, that he was turning aside to seek after some metaphysical notion of the divine essence. But by the Lord's answer to him, granting his petition so far as he was able to bear, and refusing it in that respect wherein it would prove hurtful and destructive to him, we may perceive, that he wanted these two things.

1. He wanted to behold him in that light wherein he dwells, which the apostle says, no man can approach unto. He desired to look upon the glory of the Divine Majesty, as it appears from the throne in heaven, which the apostle calls *the Majesty on high*, (Heb. i. 3.) telling the Hebrews, (chap. viii. 1.) *We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens.* There was a faint beam of this shining in the cloud on the mercy-seat, between the cherubims, and making the face of Moses shine when he had seen it. He saw the Son of God appearing as a man, in a glory that he was capable to behold; even as the disciples beheld Jesus in the glory of his transfiguration, with Moses and Elias, appearing in glory, conversing with him. But if he desired to see him in his glory, as he now sits on the right hand of the Majesty on high, this is what eyes of flesh cannot bear: for we see a ray of that glory made Paul fall to the ground, and blinded him so that he *could not see for the glory of that light*: therefore

fore the Lord, when he condescended to pass by Moses in that glory, would let him see no more of it than he could with safety look upon, as it were the back parts, in comparison with the brightness of his face: for when that glory was coming near to him, and was in passing by him, the Lord covered and protected him from being destroyed by its presence; but when it had passed, and was going away from him, he was admitted to look after it, as it began to disappear, and was vanishing out of sight, ver. 21. 22. 23. *And the Lord said, Behold, a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and I will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.* This is a sight that flesh and blood can no more endure, than it can inherit the kingdom of God. No mortal ever hath seen, or can see what is here said shall not be seen. No saint, while in this tabernacle, walking by faith, not by sight, can approach unto that heavenly light wherein God dwells. They cannot be in the presence of the Lord Jesus, beholding him set down with the Father on his throne; but must be absent from him till this tabernacle be dissolved, and they clothed upon with their heavenly house, and mortality be swallowed up of life. When he comes again in the glory of his Father, and changes our bodies, fashioning them like his glorious body, we shall then see him as he is, and face to face, with the eyes of this body; but this cannot be, without destruction, till this body be changed.

2. It appears from the other part of the Lord's answer to this petition of Moses, that he wanted the Lord should also appear to his mind and understanding, in the bright excellence of his divine distinguishing character, or in the glory of his name, which the Lord seems here to call his face. The Lord said, in answer to his request, that he might be made to see

see his glory : *I will make all my goodness pass before thee, and I will proclaim the name of Jehovah before thee, and will be gracious to whom I will be gracious, and will have compassion on whom I will have compassion. And he said, Thou canst not see my face: for there shall no man see me and live.* It is said in the gospel, (John i. 18.) *No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared.* It was he that proclaimed the divine name to Moses more darkly, according to the dispensation he was under; and he hath declared it far more manifestly in his gospel to us; who can, in no other way, know that name, or behold the glory of it, but only in believing his report of it. The Lord condescended to grant the petition of Moses so far as to proclaim his name to him, and let him hear the report of it; but to set the brightness of the glory of the divine distinguishing character immediately before his understanding, to be directly viewed by him, this is what neither he, nor any son of Adam, could bear: for, saith he, *no man can see me and live.* When Moses heard the report of the name, he *made haste, and bowed his head towards the earth, and worshiped,* (chap. xxxiv. 8.) and he called it to the children of Israel, the *glorious and fearful name,* (Deut. xxviii. 5.) and made this account of it to them from the report he heard of it, (Deut. iv. 24.) *Jehovah, thy God, he is a consuming fire, a jealous God.* How then could he look upon the brightest display of that glory, and see the divine jealousy burning before him as a consuming fire, and live? And, especially, how could a sinner endure, then, to behold the offended Majesty of divine justice, not yet satisfied? Even Jesus, standing for sinners, to answer for their sins, to that justice, was killed by this sight of the divine jealousy; even he could not see this and live, who, having satisfied that justice now beholds his Father's face in righteousness, and is made exceeding glad with his countenance. And now it is life and happiness to behold the glory of satisfied

tified justice now shining in his face, by the faith of the gospel reporting it : and this is the utmost we are capable of in this mortal life. But when we come to see what we now believe, to see him *face to face*, and *know as we are known* ; then shall we see God, and be perfectly and for ever happy in that sight, according to his promise, (Matth. v. 8.) *Blessed are the pure in heart ; for they shall see God.*

Now, though Moses asked what could not be obtained by him in his present state, yet he desired nothing but what shall be obtained by all God's people in the world to come ; even the same thing that all who are justified by faith, rejoice in the hope of : for they (Rom. v. 1. 2.) *rejoice in hope of the glory of God* ; the same that Moses desired to see, when he found grace in his sight. His request was far from being disagreeable to God, who granted it, as far as it was safe for him in his present condition and mortal state. And this same desire is so strong in them that have the first-fruits of the Spirit, that they are well pleased rather to be absent from the body, and present with the Lord, to see what they now believe. Thus Paul desired to depart, and to be with Christ, which he judged far better. And in the state of the resurrection, when this corruptible shall have put on incorruption, and this mortal, immortality ; because flesh and blood cannot inherit that heavenly and eternal kingdom ; this is what is given them in expectation, (Rev. xxii. 3. 4. 5.) *There shall be no more curse ; but the throne of God and of the Lamb shall be in it ; and his servants shall serve him, and they shall see his face, and his name in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun : for the Lord God giveth them light ; and they shall reign for ever and ever.*

Abraham's

Abraham's Sight of CHRIST's Day.

GEN. xxii. 14.

And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen.

Ar. Mont. *And Abraham called the name of that place, Jehovah will see; which is said to-day, In the mount the Lord shall be seen.*

LXX. *And Abraham called the name of that place, The Lord hath seen, that they might say, to-day, In the mount the Lord was seen.*

THE command to sacrifice Isaac was a great trial of Abraham's faith, as may be perceived by the account of his obedience to it, Heb. xi. 17. 18. *He that had received the promises, offered up his only begotten, of whom it was said, That in Isaac shall thy seed be called.* This command, which he obeyed, was not only extremely cross to his great affection for his only Isaac, whom he loved; but it also appeared quite inconsistent with the promises which he had received, even the promise to make his seed a nation to inherit Canaan's land, and the grand promise of that seed in whom all nations should be blessed: for as to both these promises, concerning his seed, it was said, by him that promised, *In Isaac shall thy seed be called.* Now, if this Isaac died childless, according to the command to sacrifice him, how should the promises, of seed to Abraham through him, be performed? His faith had surmounted the great difficulty of *his own body now dead, and the deadness of Sarah's womb*: but here a command comes, from him that made the promises, in the most glaring opposition and contrariety to these promises. He had the same authority and evidence for obeying this command, that he had for believing the promises; so that, if he refused the

command, he rejected the promises; yea, if he doubted the command, he staggered at the promises thro' unbelief. Thus was his faith tried! And so is our faith of the gospel tried by the commands of the gospel.

His faith, when he was tried, appeared manifestly in his answer to his son's question, (ver. 7.) that carried in it the whole force of the temptation for the trial of his faith. He said, *Behold the fire and the wood; but where is the lamb for a burnt-offering?* He saw things prepared for sacrificing, but nothing to be sacrificed. He knew not that he was carrying the wood prepared for burning him, and his father the fire to kindle it, with the knife to slay him; and so he inquired at his father for the sacrifice. This served to move his bowels toward his dear son, in the most tender manner, and to rouse up all his great affection for him to exert its utmost strength: and not only so, but his son's question behoved to turn, in his mind, to this: Where is the promised seed, that great sacrifice, who, by redeeming from the curse, is to bless all nations? For Abraham could not see how that seed should come, if Isaac were slain: so that sacrificing him, was like sacrificing all his hopes in this world, and in the world to come. Here was enough, in all reason, to stop the progress of his obedience to the command, though he had already proceeded in it two days. But, even in this situation of his mind, when he was at his wit's end, and could see no further about the sacrifice, his faith prevailed against the temptation, and was professed by him, in answer to his son's question, in these words, (ver. 8.) *My son, God will see to himself a lamb for a burnt-offering.* In this faith he proceeded to offer Isaac his son upon the altar. Thus we see *how faith wrought with his works.* He offered up his son by faith, (Heb. xi. 19.) *accounting that God was able to raise him up even from the dead:* for his faith in the promise of that seed, the Lamb of God that taketh away the sin of the world, did, from
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the first, overthrow every objection that could be raised against it, by respecting God as raising the dead, Rom. iv. 17.; his faith was *answerable to him whom he believed, God, making the dead alive, and calling no beings as beings.*

When he had obeyed, and received Isaac as from the dead, he gave the place a name answerable to the profession of his faith there verified. He had said, *God will see*; and he called the name of the place, *Jehovah will see, or seeth*; or, according to the Greek version, *The Lord saw*. This is the passage to which our Lord refers, John viii. 56. where he says, *Your father Abraham rejoiced to see my day; and he saw, and was glad*: for here it was that he saw what he believed, in a lively representation of it; and so his *faith was made perfect* in the sight of its object, as well as in the confirmation of it, by the divine oath, James ii. 21. 22. *As faith had wrought with his works*, when he was offering Isaac his son; so, when he had offered him, *by works was faith perfected*, in the sight of that which he believed, clearly set before him by means of his works. For, 1. When he had offered Isaac his son on the altar, he saw, by his giving him up to death as a sacrifice, God not sparing his own Son, but delivering him up to death for our offences; he saw the Father giving his only begotten Son the propitiation for our sins. 2. Through the salvation of Isaac from death, by the ram caught in the thicket, which he took, and offered up in his stead, he saw our salvation by the substitution of Christ the Son of God, to die for us, as the sacrifice of God's providing. He beheld *the Lamb of God taking away the sin of the world*, which was the great thing exhibited in all the sacrifices. Thus he beheld God seeing to himself a Lamb for a burnt-offering, even as he believed; and so he called the place where he saw this, *Jehovah-jireh*; and this is what Moses says is still to be seen in the mount of the Lord. 3. He saw Christ's resurrection from the dead, in the figure of his receiving Isaac from the

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death

death to which he had given him up. This was on the third day from his setting out to offer him as a burnt-offering, ver. 3. 4. And this answers to Christ's rising the third day from his crucifixion: for the apostle says, (1 Cor. xv.) *That he rose again the third day according to the scriptures*; and the scriptures, speaking of the third day, with any respect to the resurrection, are no other than Hos. vi. 2. and ver 4. of this same chapter. Christ's day that Abraham saw, was the time of his being delivered for our offences, and raised again for our justification; and particularly, the day of his resurrection is called *the Lord's day*, Rev. i. 10. The apostle (Heb. iv. 4.—10.) makes David's saying, *To-day* (Psal. xcv. 7.) to be limiting a certain day, another than the seventh day, as a sabbatism to God's people; that same day on which the Son of God entered into his rest, having ceased from his own works, as God from his works on the seventh day. Abraham saw this day of the Lord's nativity, as the first-born of the dead, when he saw his resurrection in the figure of his receiving Isaac as from death, on the third day from his going to sacrifice him: and this sight answered to his faith that wrought with his works, accounting that God was able to raise him from the dead: for he beheld God raising the dead in a figure, as it is said, (Heb. xi. 19.) *Accounting that God was able to raise up even from the dead; from whence also he received him in a figure*. When he saw this, he beheld God seeing to himself a lamb for a burnt-offering; so, according to the Greek version, *In the mount God was seen*.

Moses writes of it as a common saying, that what Abraham saw in the mount that he called *Jehovah-jireh*, was still to be seen. And indeed he saw it in the mount Sinai, where he was with God: for the apostle, (Heb. viii. 5.) speaking of the high priests, of Aaron's order, bringing their offerings into the holiest of all on earth, says, *Which serve unto the example and shadow of heavenly things, as Moses was admonished*
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of God when he was about to make the tabernacle: for see (saith he) thou make all things according to the pattern shewed to thee in the mount. And chap. ix. 22. 23. 24. And almost all things are by the law purged with blood; and without shedding of blood is no remission: It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these: for Christ is not entered into the holy places made with hands, the figures of the true, but into heaven itself, now to appear in the presence of God for us. Because the Lord commanded Abraham to go into the land of Moriah, and offer his son upon one of the mountains there, it is supposed that the Mount Moriah, on which Solomon built the temple, (2 Chron. iii. 1.) is the very same with this that is here called *Jehovah-jireh*. And some have thought, that the name *Moriah* is of like interpretation, signifying, *The sight of Jah*. But however that be, we may observe, from what has been just now noted, that the same thing, seen by Abraham on this mount, and by Moses on the Mount Sinai, was represented and to be seen in the sanctuary on Mount Moriah. And now that we are come to Mount Zion, the heavenly Jerusalem, where we have access by faith, *the evidence of things not seen*, the great thing to be seen there, is the Lamb that was slain, alive again in the midst of the throne; and viewing this, we behold the glory of God in the face of Jesus Christ: so that it can still be said; In the mount, Jehovah is seen. This is the same that is set forth in the Lords supper, to the view of a church of the Lord's disciples, assembling on his day, to shew his death till he come: and there they behold the Lamb of God that taketh away the sin of the world. If we rejoice to see this, if we see it and are glad, then we are of faith, and are blessed with faithful Abraham.

Christ

Christ three Nights in the Heart of the Earth.

MATTH. xii. 40.

As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

THIS text has become difficult, by understanding the heart of the earth to be nothing else but the grave: for, supposing it to mean only the grave, it cannot appear, that the Son of man was three nights there, as Jonah was in the whale's belly. But, to get rid of this great difficulty, the crucifixion is, by some, put a day back; and they alledge, that the Lord (who eat the paschal supper when it ought to be done, Luke xxii. 7. 8.) did eat it in the evening of the day before it was eaten by the Jews; and this they would shew from John xviii. 28. where it is said, *Then led they Jesus from Cajaphas into the hall of judgment, and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.* Yet it cannot appear from this *eating the passover*, that they did not eat the paschal lamb the night before: for we see, from Numb. xxviii. 16.—25. That on the fourteenth day of the first month was the passover, and in the fifteenth day, the first of the seven, was a holy convocation, wherein they offered bullocks, lambs, a ram, with meat-offerings, and a goat for a sin-offering: and we find all this sacrificing, which continued throughout the seven days, expressly called the passover in these words, (Deut. xvi. 2. 3.) *Thou shalt sacrifice the passover unto the Lord thy God of the flock and the herd.—Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith.* The Jews therefore were still eating the passover, on that first day of the seven, though they had eaten the paschal

paschal lamb in the evening before : and how then can it be made appear, that the Lord did not eat the paschal lamb, according to the institution, at the same time with the Jews ? And thus the difficulty arising from the supposition, that the *heart of the earth* is the sepulchre, cannot be removed by what John says of the Jews eating the passover on the day after the Lord had eaten it.

But where is the necessity, or what is the ground, for saying, that the heart of the earth is only the grave ? Why may it not as well signify the depth of his humiliation ? for that stands opposed to his high exaltation (Eph. iv. 9. 10.) in these words, *He descended first into the lower parts of the earth ; even as his exaltation is there expressed, by ascending up far above all heavens.* Now it may as well be said, that he was in the lower parts of the earth, and in the heart of the earth, the night before his crucifixion, as when his body was in the sepulchre : for then it was that he began to be sore amazed, and very heavy, was in an agony, sweating blood, and then he could say, *My soul is exceeding sorrowful unto death :* and this answers better to Jonah in the whale's belly, than even the grave. His prayer, in his agony, was fitly prefigured by Jonah, who says, (chap. ii. 2. 7.) *I cried, by reason of my affliction, unto the Lord.—Out of the belly of hell cried I.—When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple.* And Christ says in the Psalms, (lxxi. 20.) *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.* The raising of him from the dead, who, being made a curse for us, died by the curse, was doing a far greater thing than raising a dead body from the grave. In that night of the agony, Jesus began to drink that cup which the Father gave him to drink ; and it was finished in his death, before he lay in the grave : when, therefore, he was reckoning the nights of his extreme humiliation,

tion, the night of his agony, being the chief and first, could not be out of the reckoning. The sorrows of death compassed him, the pains of hell found him, and he found trouble and sorrow in that night. He was in the state of the dead, and under the power of death, the two following nights: and thus he answered to Jonah, three nights in the whales belly.

Jonah was a remarkable type of Christ, in his death and resurrection, and the preaching of repentance and remission of sins in his name to the Gentiles. But what shall we make of the strange untoward temper that he shewed against God's mercy to the Ninevites repenting at his preaching? Is not that very like the pride and ill-nature of the Jews, that appeared against the divine mercy and grace manifested in the gospel, particularly in granting to the Gentiles repentance unto life? They thought they did God good service in persecuting to death the disciples of Christ, especially such as proclaimed the grace of the Lord Jesus to the Gentiles; even as Jonah thought he did well to be angry, complaining to God of his mercy to the Ninevites, and wanting to see them destroyed.

The Error of the Sadducees.

MARK xii. 24.

And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

THE Sadducees, who said, *There is no resurrection*, objected to the Lord's known doctrine of the resurrection, by a question taken from a passage in the scriptures of Moses, to which they supposed the state of the resurrection irreconcilable, ver. 18.—23.

His

His answer to their question begins with shewing from whence their error, in denying the resurrection of the dead, flowed: it came through their ignorance of the scriptures, and of the power of God, which they should have known; and he declares (ver. 27.) that their error, through this ignorance, was great. How then knew they not the scriptures, nor the power of God? and how were they led into this great error through this ignorance?

Denying the resurrection, they *knew not the scriptures*. They were not ignorant of the letter of Moses' law, from which they drew their question; but the spirit of that law, or the chief intention and great scope of it, they knew not, nor did they acknowledge it. Even the Pharisees, who thought they had eternal life in the scriptures, and confessed the resurrection, from exprefs declarations in the prophets, were ignorant of Christ as the end of the law for righteousness; and so knew not the spirit of it: and because they knew not the voices of the prophets read every Sabbath, they fulfilled them in condemning him. And thus they also erred greatly, through their ignorance of the scriptures.

But the Sadducees, appealing to Moses, whose letter spoke to the nation of Israel, only concerning this temporal life and this world, denied the resurrection and life eternal. And as to any thing like that in the prophets, (by whom they should have known it) they could understand them to be speaking only of a temporal restoration from a state of great distress and affliction, and of the life and happiness of this world, even the earthly life in the holy land; as some Christian interpreters have also explained them. Even in arguing against the resurrection of the dead, they had no other notion of it, but of restoring them again to this world, to live in it as before. And this appears from their question, (ver. 23.) and the Lord's answer, (ver. 25. with Luke xx. 34. 35. 36.) distinguishing that world from
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this, and the heavenly eternal life from this temporal life, wherein generation and corruption take place.

The Sadducees knew that the people of Israel stood in a peculiar relation to God, who made them spring from Abraham his friend, freed them from Egyptian bondage, and entered into a covenant with them, as his holy nation and peculiar people, to be their God, and so to give them a happy life in the land promised to their fathers, according to his covenant with them, whereby the national life and happiness was connected with the national righteousness, in cleaving to their God and serving him. But death, taking them away from the nation, dissolved this relation to the God of that nation, who shewed his displeasure, at their disobedience, in temporal calamities, and his favour by the good things of this life, national prosperity, and the enjoyments of this world: for the dead, seeing no more the goodness of the Lord in the land of the living, nor worshipping and serving him there, and being incapable of sharing in the national happiness or misery, had no more part in that relation to God, which the Sadducees understood not to be figurative of the eternal relation of the eternal God to the true Israel, who *shall be saved with an everlasting salvation*: and so they could not think of any relation wherein he stood to the dead, from whence there could be any hope of life from the dead to them. They thought of him only as the God of the living, in opposition to the dead: therefore, knowing only the letter, and being ignorant of the spirit of their law, they knew not the scriptures, and so erred, denying the resurrection.

They erred thus, *not knowing the power of God*, which Abraham knew, whose faith answered to God making the dead alive, and calling beings from nothing. They understood the divine eternal power, as shewed in the conscience of every man, by the works of creation. And they might learn from Moses of the formation of the first man, making him
alive

alive from the dust of the ground: yea, acknowledging the scriptures of Moses, they could not but observe divine power working beyond nature, and controlling it, in the miracles by which Israel sprang from Abraham's dead body, and Sarah's barren womb, and became a great nation, settled in the land of promise, being delivered from Egyptian bondage, by a strong hand and out stretched arm. And from this they ought to have understood the power that raiseth the dead, even as did Abraham believing the promise: for how could they who believed the miracles narrated by Moses, think it *a thing incredible, that God should raise the dead?* But so thought the Sadducees, denying the resurrection: and so, not knowing nor acknowledging the divine supernatural power, they were ignorant of the scriptures and of the power of God at once.

Now, to these Sadducees, the Lord (ver. 26. 27.) shews the resurrection, even from the letter of Moses, to which they appealed, and according to which they explained the prophets. When Abraham, Isaac, and Jacob, were now for a long time dead, from all temporal relation to God, and could have no more benefit by it, God declares himself to Moses, at the bush, to be still their God. But he is not owning his relation to them who are to have no benefit by it: he would not call himself their God who are dead, if he were not to make them alive, according to the faith wherein they died, and whereby they stood in a relation to him that death had not dissolved. If, therefore, he be yet their God, whose temporal relation to him is dissolved by death, they must have life from the dead of him, who is the God of the living: they must appear to be his children, by being the children of the resurrection; otherwise he doth nothing for them worthy of himself, as their God and Father. They died desiring the heavenly country: *Wherefore*, it is said, (Heb. xi. 16.) *God is not ashamed to be called their God: for he hath prepared for them a city*, i. e. the new, the heavenly

heavenly Jerusalem, to be eternally possessed by the children of the resurrection.

The Scribe near God's Kingdom.

MARK xii. 28.—34.

—*And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.*

BY the parallel place in Matthew (chap. xxii. 34. 35.) it appears, this man was *one of the Pharisees*, and a *lawyer*. As a Pharisee he was well pleased with the Lord's answer to the opposite sect, saying, (as in Luke xx. 39.) *Master thou hast well said*. As a lawyer, he would put Jesus to the trial, as a teacher, upon his knowledge and discernment in the commandments of that law by which he had put the Sadducees to silence. Having heard the Lord speak of them that should be accounted worthy to obtain the resurrection of eternal life, (Luke xx. 35. 36.) he supposed, as did the rest of his sect, that this must be by their keeping the commandments of the law, which promised life to the obedient, in the nation of Israel. And when he applied the law, (that promised national happiness to obedience, and cursed the disobedient with temporal evils, and death) unto eternal life from the dead, he might well doubt if he, or any other man, could be accounted worthy to obtain that life, by keeping the whole without offending in any one: and therefore he inquires for the great and chief commandment of the law, by the keeping of which men might be accounted worthy of that eternal life. This is much like them that go about to establish a righteousness of their own in the Christian religion, who, not finding themselves disposed, nor capable to observe all things whatsoever Christ hath commanded, inquire after some main thing in his religion, the fundamental and essential
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part of it, if, by exercising themselves sincerely in that, they might become righteous, and be accounted worthy to obtain eternal life, through God's mercy pardoning their failings and shortcomings as to things of lesser moment.

Our Lord, by his answer to this Scribe, leads him in to the spirit of the law, and gives him the sum of the whole, in the words of Moses, Deut. vi. 4. 5. Lev. xix. 18. He says, *The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these. On these two commandments hang all the law and the prophets.* He calls the second of these two like unto the first: for love to our neighbour as ourselves, is the offspring of love to the Lord our God, and is the grand proof and evidence of our love to him, which cannot appear without this love to our neighbour. (See 1 John iv. 20. 23. and chap. iii. 17.) And therefore his apostle makes this second the sum of the law, Gal. v. 14. *For all the law is fulfilled in one word, in this, Thou shalt love thy neighbour as thyself.* See likewise Rom. xiii. 8. 9. 10. Matth. xix. 18. 19. with James ii. 8.—13 *. These two commandments,

* This love to our neighbour is required to be, as to ourselves. However we be called to deny ourselves, in doing good to our neighbour, or in suffering harm and bearing patiently wrongs done to us: and though the love of ourselves, aside from, or any way in opposition to God and our neighbour, be, as last, forbidden in both commandments; yet there is a self-love, wherewith God inspired man when he breathed into his nostrils the breath of life, that is not only consistent with the love of God and our neighbour, but intertwined with it, and expressly commanded in the law; so that sinning against God and our neighbour is sinning against ourselves, and sinning against ourselves is sinning against them. The love of ourselves, that is natural and supposed good in the law, is thereby made the measure and standard of the required love to our neighbour; Matth. vii. 12. *Whatsoever ye would that men should do to you,*

mandments, the second shewing the first, as its likeness, comprehend the whole law of eternal life and death, according to which the one lawgiver saves and destroys: for *on these two hang all the law and the prophets*. He that fulfils these, keeps the whole; and he that offends in these, keeps no commandment of God. The reward of this obedience is eternal life, (Luke x. 25.—28.) even as the curse is inseparable from all disobedience and every transgression.

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you, do you even so to them: for this is the law and the prophets. Do thyself no harm, is a direction for working no ill to our neighbour. The love of a husband to his wife is enjoined thus, Eph. v. 28. *So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself*: and a man's love to his own flesh, nourishing and cherishing it, is supposed natural, and much commended. On the other hand, *mens dishonouring their own bodies between themselves*, is set forth as the great iniquity of those who are abandoned of God, for dishonour done to him.

It is manifest, from Matth. xix. 18. 19 Rom. chap. xiii. and James chap. ii. that this command of love to our neighbour as ourselves, is the sum of the second table of the law, writ by the finger of God, on the two tables, to the nation of Israel. But it goes much farther than the letter of that law: for it requires that all our obedience to that second table be from love to our neighbour as ourselves, in connection with loving God in the first place. In this view, it makes us sinners, and liable to eternal damnation, by the work of the opposite lust in our hearts; it requires love to our enemies, and it makes us transgressors when we *despise the poor*, and *have even that respect of persons* which James finds fault with, chap. ii. 1.—9.

Our neighbour, whom this command obliges us to love, is every man: for though they who are of the truth be the peculiar objects of the complacence of this love, rejoicing in the truth, and delighting in them that are of it, for its sake, according to the epistles of John, where we are forbid to love, with this brotherly love, the world that hates the truth, as that is the reverse of love to God; yet there is an honour due to all men, as made in the image of God, who maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust, and whose loving-kindness towards man appears in Christ's giving himself a ransom for all sorts of men without difference: and therefore, if we love God, we must respect and love them with benevolence and good-will. We see, from Rom. chap. xiii. that the love required toward mankind, respects them in all the relations wherein God hath placed them to
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Though this be far beyond what the Scribe was asking for, yet he is obliged to confess the truth of it, and declare the obedience of these two great commandments to be *more than all whole burnt-offerings and sacrifices*, ver. 33. The Lord approves of his answer, and takes notice of his discretion, in preferring this obedience to all the sacrifices of the law. For, 1. His apostle shews us, that all these sacrifices could not satisfy for one transgression of this law; so that God was not pleased in them, nor was the sinner made perfect by them, as pertaining to the conscience: for though they sanctified to the purifying of the flesh, they could do no more but prefigure, thereby, the true sacrifice that purges the conscience from dead works, even the transgressions of these two great commandments. 2. The fulfilment of these pleases God, which all the sacrifices could not do. Christ, by fulfilling this law, pleased his Father: and, by this, his offering was truly without spot and blemish, when he was made a sin-offering for the transgressors of this law, to redeem them from its curse.

Now, to this Scribe, confessing the righteousness that pleases God, who was not pleased with all the sacrifices of the law, the Lord says, ver. 34. *Thou art not far from the kingdom of God.* For, 1. He was not so far from it as they who supposed they might

us in this world: and to be without natural affection is a damnable sin, Rom. i. 31. 32.

This command not only requires, giving to all men what is their due, and what they have any right to, but, beyond that, doing them good from grace and undeserved favour. To do as we would be done by, is doing mercy, as well as justice and equity. The effect of our love to God's name, must be, loving mercy, as well as doing justly; doing, as we have opportunity, good to all men, especially to the household of faith, as well as rendering to all their dues: for *he shall have judgment without mercy, that hath done no mercy*, James ii. 13. After giving to all their dues, and owing no man any thing in that way, we still owe love: and to him that said, *Who is my neighbour?* the Lord pointed out any one that needed his mercy.

might have a title to that kingdom, by keeping the letter of the ten words, and by strictly observing the things that served to distinguish the Jews from the Gentiles, and those things which distinguished the most devout and zealous Jews from the more profane and lukewarm. In opposition to this, and every thing else in this way, he confessed that righteousness by which alone men can inherit God's kingdom, or enter into it. 2. When he confessed this, he did not pretend to be any way capable to do this righteousness, or to fulfil that law of righteousness; nor did he go about to excuse or justify himself, in any shortcoming of what it required, like that lawyer (Luke x. 25.—29.) who, *willing to justify himself, said unto Jesus, And who is my neighbour?* As all conceit of our own merit keeps us at the greatest distance from God's kingdom, and we cannot enter it without being converted from that pride; certainly, amongst all that are not entering, the nearest to it are those who know themselves unworthy of it, and cannot pretend any right or claim to it, as not having the righteousness of that kingdom.

How then did he not enter? and what kept him back, when he was not far from it? He only wanted to know and acknowledge this, that the Son of God came to fulfil that same law for the transgressors of it, that they might be made righteous by his obedience, and delivered from its curse, by his being made a curse for them: for this *knowledge* of the gospel of the kingdom, is the *key* that opens the door of entrance into it, which the *Lawyers, the Scribes, and Pharisees* had *taken away*, when they *shut up the kingdom of heaven against men*, and *entered not*, and *forbade them that were entering*, Matth. xxiii. 13. Luke xi. 52. We become the people of God's kingdom, and he becomes our God, whether we be Jews or Gentiles, when he justifies us by this faith, Rom. iii. 29. 30. And we pass out of the kingdom of darkness into the kingdom of the Son of God's love, in knowing
salvation

salvation by the remission of our sins, or in believing *redemption through his blood, the forgiveness of sins*, Luke i. 77. 78. 79. Col. i. 13. 14. There is no true love to God, or our neighbour, in us, but what comes of this knowledge, or this *faith which worketh by love*: for (1 Tim. i. 5.) *the end of the commandment is love out of a pure heart*, and that comes of a good conscience, and that again of *unfeigned faith*, knowing and believing in the heart, as we confess with the mouth, the righteousness of our God and Saviour Jesus Christ to be, by itself, sufficient to make us worthy to obtain eternal life.

The true Grace of God.

I PETER V. 12.

I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand.

SOME have thought that Peter, as the apostle of the circumcision, writes this epistle to the Christian Jews, as being strangers dispersed into several countries of the Lesser Asia: for they cannot reckon the natives living in their countries, *strangers of the dispersion*, as Peter calls them; but, chap. ii. 10. plainly forbids this thought. He says of them, *Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.* And ver. 11. he calls this new people of God, *strangers and pilgrims*; even as all true Christians, Gentiles as well as Jews, are strangers and sojourners in this world. Therefore that oldest remain of Christian antiquity, after the scriptures, the epistle writ from Rome to Corinth by Clement, has this inscription, "The church of God sojourning in Rome, to the church of God sojourning in Corinth." Peter, here speaking of these strangers on earth, this new people or church of God, coming in place of his ancient *holy nation*, under the notion

of a building, or house of God, gives us his own interpretation of those words the Lord had spoken to him when he first confessed him, *Thou art Peter, and upon this rock will I build my church*, when he says, (chap. ii. 4. 5.) *To whom coming, as unto a living stone, ye also as living stones, are built up a spiritual house*. If therefore we believe Peter, we must be persuaded, that the foundation-stone, or rock, whereon the church is built, is the Lord himself, that rock, in his confession, from which he got the name *Peter* or *Cephas*, interpreted a stone. Now, as the stones of that building, the church of Christ, are not of the Jews only, but much more of the Gentiles; so Peter writes not here to the Jews only, but also to the Gentiles, builded together with them in Christ. And it cannot appear, that the apostles placed the believing Jews and Gentiles, who were neighbours in any place, into different churches by themselves; though that also has been imagined.

The same thing that is said of Peter, writing to the *strangers of the dispersion*, has been also said of James, writing to the *twelve tribes in the dispersion*: for though he plainly writes to Christians, it seems, they who think thus, cannot conceive how the true Israel, begotten of the incorruptible seed of the word preached by the twelve apostles, can be called the twelve tribes; though, in the Revelation, the multitude of the professors of Christianity, of which one hundred and forty-four thousand are sealed, he spoke of as twelve tribes; and there the New Jerusalem has twelve foundations, and in them the names of the twelve apostles of the Lamb. But James, writing to all Christians, calls them the twelve tribes, even as the Lord had said to his apostles, they should sit on twelve thrones judging the twelve tribes of Israel. They that think otherwise, have the Christian world that is now, and Christian nations and countries, so much in mind, that they cannot think of the dispersion of the Christian church through many countries,
even

even when there was no nation or province professing Christianity. But if they say, the twelve tribes are the Jews, because James was most conversant among the Jews at Jerusalem, where they resorted from all the countries where they were dispersed; may they not, as well, apply to the Jews the General Epistle of John, who, together with James and Peter, gave the right hands of fellowship to the apostle of the Gentiles and Barnabas, that they should be to the Gentiles, and they to the circumcision? If, notwithstanding this, Paul wrote to the Hebrews, what hindered them to write to the Gentiles? For as he, in his epistles to the Romans and Corinthians, writes to the brethren of the circumcision, as well as those of the uncircumcision, joined together in the same churches; so Peter, and James, and John, write to both without difference.

Peter says here, he has written by Silvanus; probably the same with *Silas* whom Paul also calls *Silvanus*, and who accompanied him in his travels amongst the Gentiles, as well as Jews, in those parts where they were now sojourning, to whom Peter writes, and whom he supposes well acquainted with Silvanus. And when he testifies of the grace they were standing in as true, we may perceive him harmonizing with Paul, by whose ministry they had been brought to the knowledge of that grace, and stood confirmed in the faith of it; even as, in his second epistle, he recommends the epistles of his beloved brother Paul, placing them on a footing with the rest of the scriptures.

The true grace of God stands here opposed to a false grace; such as, we may suppose, that for which the Pharisee (Luke xviii. 10.) thanked God, as thinking it made him more meet for acceptance with him, and a fitter object of his favour, than the Publican; or such grace as the Jews were expecting to come to them by the false Messiah they were looking for. They sought after grace helping them to work the

works of God for eternal life ; in opposition to which, the true Messiah told them, he came down from heaven, sent by his Father, to give his flesh and blood a sacrifice for the life of the world. They wanted grace bringing them national salvation and prosperity ; and, in opposition to this, he told them he came to give eternal life from the death to which they must follow him bearing their crosses.

In this epistle the apostle sets forth the grace that he testifies of as true, in this manner :

Chap. i. 10. 11. *Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you ; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified, beforehand, the sufferings of Christ, and the glories after these.* ver. 13.—*Hope to the end for the grace to be brought unto you at the revelation of Jesus Christ.* Chap. v. 1. 10. *A witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.* The saving grace foretold by the prophets, and the whole salvation it brings to us, is comprehended in the sufferings of Christ for us, and in the glory after these, wherein we partake with him, and which will be all revealed, and brought to us at his second appearing.

Ver. 18.—21. *We were not redeemed with corruptible things,—but with the precious blood of Christ, as of a lamb without blemish and without spot : who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.* This agrees with Paul's account of God's grace, 2 Cor. v. 19. 20. 21. and vi. 1. where the grace of God is his reconciling the world to himself in Christ, making

ing him who knew no sin, to be sin for us that we might be made the righteousness of God in him. Thus (Heb. ii. 9. 10.) he, by the grace of God, tasted death for every man, and became a perfect Saviour by sufferings, bringing many sons to glory. And this is the grace of the Lord Jesus, well known to the first Christians, and moving them to gracious works, or almsdeeds, 2 Cor. viii. 9. *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich; i. e.* Though he knew no sin, yet, for us, he became sin, that we might be made the righteousness of God in him. This is the grace of God, that appeared to be bestowed on the churches of Macedonia, (ver. 1. 2.) by their liberal almsgiving in their deep poverty and affliction; even as Paul reckoned all the Philippians partakers with him of grace, by their communication unto the gospel, having him in their heart, both in his bonds, and in the defence and confirmation of the gospel, Phil. i. 5. 7. When the Galatians were seduced to think of something else, as necessary to their being in favour with God, besides the cross of Christ, he says to them, (Gal. i. 6.) *I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel.* He had preached the gospel of the grace of God, evidently setting forth Christ crucified among them, and they had received it gladly, and in much love: and so he marvels that they were so soon disposed to hearken to those that gave another account of God's grace, serving to make them doubt if Christ crucified was sufficient to justify them without circumcision, and keeping the precepts of Moses: and he says to them, (chap. v. 4.) *Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace.* And this is agreeable to what Peter said on the same subject, Acts xv. 10. 11. *Why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able*

to bear? But, through the grace of the Lord Jesus Christ, we believe to be saved, even as they. When men are seen, believing to be saved by this grace, then is the grace of God seen in them; Christ is in them, his Spirit, the Spirit of grace, dwells in them: for he is the Spirit of the truth, and the Spirit of faith, in the righteousness of our God and Saviour Jesus Christ.

Chap. ii. 24. *Who his own self bare our sins in his own body on the tree, that we, being dead by sin, might live by righteousness: by whose stripes ye were healed.* And chap. iii. 18 *Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death by the flesh, but made alive by the Spirit.* As our translators have given, *by the Spirit*, for τῷ πνεύματι; there is no reason why they might not have done the same throughout these texts, as, *by the flesh, and by sin, and by righteousness*: for so they have done in several other places; as may be seen by this instance or two; Rom. i. 20. τὰς τοιαύτας νοήσεις; *Being understood by the things that are made.* Rom. xi. 20. ἐν τῇ πίστει ἵστης; *Thou standest by faith.* And, in like manner, Rom. vi. 10. 11. 12. might be fitly rendered thus: *For in that he died, he died by sin once: but in that he liveth, he liveth by God: likewise reckon ye also yourselves to be dead indeed by sin, but alive by God, in Jesus Christ our Lord: let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

Now, in this grace, of which Peter in this manner testifies, he says, they to whom he writes were standing: and there was no way of standing in the grace reported to them, by them that preached the gospel, with the Holy Ghost sent down from Heaven, but by the faith of that report. The heart is *established by grace*, being established in the faith; and we *fail of the grace of God*, as our *faith fails*: and so Paul tells the Corinthians, (2 Cor. i. 24.) *By faith ye stand.* Standing in this grace, they ministered it one to another,

ther, in their confession, or joint profession of the faith of it, and in the exercise of their gifts of teaching and exhorting, speaking so of this grace, as to minister it to the hearers: who, tasting that the Lord is gracious; as new-born babes desired the sincere milk of the word, to grow thereby; and holding forth that grace, by doing the works of grace, out of the ability that God gave. Thus they were standing in the true grace of God, in opposition to the false; believing in Christ risen for righteousness, loving the grace and gift of righteousness, and one another, for the sake of it, not in word and in tongue, but in work and in truth, and hoping for the grace to be brought them at the appearing of Christ; even as they were begotten to a lively hope by his resurrection.

By the true grace of God, wherein they were standing, he exhorts to meekness and patience in suffering;—to holiness, in opposition to their former lusts in their ignorance of grace, and to abstinence from the fulfilment of fleshly lusts, warring against their souls;—to humility and sobriety, watching unto prayer;—above all, to fervent charity amongst themselves. By the sufferings of Christ, and following glory, he exhorts them as subjects and as servants, elders or bishops, and the younger brethren, wives and their husbands, as joint heirs of the grace of life; in a word, he exhorts all to *honour all men, love the brotherhood, fear God, honour the king*. If we be standing in this grace, we will be disposed to hearken to all this exhortation; but if not, we know not the grace of God in truth.

He says, he has *written briefly*, exhorting and testifying; and so it might well be said, considering the great subject of his testimony, and the many subjects of his exhortation. In the epistle to the Hebrews, this is used as an argument to persuade them to bear with the word of exhortation, Heb. xiii. 22. *I beseech you, brethren, suffer the word of exhortation: for*

I have written a letter to you in few words. When the apostles and elders of the church in Jerusalem wrote for the Gentiles, and sent to Antioch, a brief epistle, which was the first part of the New-Testament revelation committed to writing, Acts xv. we see Judas and Silas, who came along with it, exhorted and confirmed the brethren with much discourse, ver. 32. And this shews the use of pastors and teachers: for though they can teach nothing but what is set forth in the scriptures, nor exhort to any thing but what is called for there; yet, because the subjects teaching and exhortation are briefly written of there, their use is, to exhort and confirm the brethren with much discourse. And it is the duty of the brethren to suffer the word of exhortation from them.

The

The PARABLE of the TALENTS.

MATTH. XXV. 14.—30. LUKE XIX. 11.—27.

THE Nobleman going into a far country, to receive his kingdom, and returning after a long time, is the Lord Jesus Christ going to Heaven, and coming again at the times of the restitution of all things, Acts iii. 21.

His citizens, are the Jews rejecting the gospel of the kingdom preached by the apostles, beginning at Jerusalem; for which wrath came on them to the uttermost; prefiguring the wrath, at his return, on them that obey not the gospel.

His own servants, are they who call him Lord, as none can do but by the Holy Ghost, (1 Cor. xii.) To them the manifestation of the spirit is given to profit withal; and that in different gifts, in various degrees, but by the same spirit.

These servants are the same with the guests at his wedding, virgins going forth with their lamps, branches in him the vine: some of them not fruitful, some without oil in their vessels with their lamps, one without the wedding garment, even as one not occupying with his pound or talent.

The occupation and trade which he enjoins his servants, the service he requires, is, the work and labour of love shewed towards his name in ministering to his saints; (Heb. vi. 10. 11. 12.) according to his new commandment left with them when he went away. (John xv.) To this agrees the description of his judgment, among them that are called by his name, at his return, Matth. xxv. 31. to the end.

The profit made of this trade before his coming, the gain of this occupation, is that earnest of the inheritance, the holy spirit of promise, which he sends to his servants keeping his new commandment; of

much more value than the pounds or talents. This is as the oil in the vessels of the wise virgins: these have this according to their works; as they will inherit the kingdom at his coming.

The excuse of the slothful servant, not trading or making this profit, represents those professors of the faith, who know not his grace in the truth, and think of his commandments as grievous; and therefore rest in their attainments, their knowledge and gifts, and are exercised only about keeping these, to no profit to themselves. (1 Cor. xiii.) The profit is all to them that did gain by trading.

His not giving his talent to the exchangers or bank, when he thought of the rigour of his law, is, his not making this exchange, even counting all his attainments loss for Christ's righteousness, which is called buying: (Rev. iii. 18. with 11. 12.) for it is only abiding in him, by the faith of his righteousness, that we can bring forth fruit, finding his law the law of liberty.

The reader may consider Heb. vi. 4.—12.

An Observation on PAUL's Epistle to the
ROMANS, humbly offered to the Con-
sideration of the DISPUTERS against
POPERY.

ROMANS i. 18.

*For the wrath of God is revealed from heaven, against
all ungodliness and unrighteousness of men, who hold
the truth in unrighteousness.*

[First published in the year 1735.]

THE corruption of the Christian institution, fore-
told in the New Testament, appears too much
every where, but is to be found in perfection in the
Roman church.

If this had been plainly declared in the epistle to
that church, and the several evils that have taken
place there, had been directly and expressly pointed
at, with special warnings against them, the Chri-
stian religion could not have been so corrupted by
the professors of it, as it has been in that society.

Yet, since the corruption of Christianity has come
to its height, it may appear, that Paul, in his epistle
to that church, has given sufficient cautions against
the evils that have prevailed there, and that in such
a manner, as abundantly manifests the divine wisdom
and foreknowledge whereby he was directed in the
writing of that epistle.

The following instances may serve to clear this.

1. The great doctrine of justification by the righ-
teousness of Jesus Christ, is more insisted on in this
epistle, than any where else in the New Testament;

X x 2

and

and no society that goes under the Christian name, has swerved more from that blessed doctrine, maintaining the merit of good works, as it were in an express contradiction to the very words of the apostle. And when we consider that the reformation from the corruption of Christianity, had its first beginnings, in the bringing of this doctrine to light, by this same epistle, against the church of Rome, we cannot but think, there was a special reason for the directing of that doctrine to the Romans.

2. When the apostle is setting forth the sinful state of mankind, to shew the necessity of free justification through the redemption that is in Christ, he represents both Jews and Gentiles as acting the same part, with respect to the light they had, and the discoveries of God made to them, which the Romans have since acted, with reference to the gospel.

The Gentiles, who had not the benefit of the written law, yet had God manifested to them in his works, and they shewed the work of the law written in their hearts; they did, by nature, *the offices of the law* * to themselves, and so were a law to themselves: but they detained the truth in unrighteousness; for though they knew, that they who did such things were worthy of death, and so were not ignorant of the judgment of God against sin; they not only did the same, but consented with them that did them. And those things they did, have had as much place in the Roman church, and have been as much tolerated in its communion, as ever they were among the Gentiles. Compare Rom. i. from ver. 28. to the end, with 1 Tim. chap. iv. from ver. 1.—5. And so the outer court of the Lord's house was troden under foot of the Gentiles.

The Gentiles did not give up with the notion of a God altogether, nor with the discovery of him made to them in his works, but they corrupted it miserably. They did not glorify God as discovered to them, nor
were

* Τα τε νομς.

were they thankful, *but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into various images, and changed the truth of God into a lie, and worshipped and served the creature beside the Creator, who is blessed for ever.* Is not this account of the corruption of the natural discovery of God, and of the origin of idolatry among the Gentiles, very applicable to the corruption of the gospel-revelation, and to the rise of idolatry among Christians? The changing of the glory of God discovered in the face of Jesus Christ, by the gospel, into any image of their own framing, and the worshipping of the creature beside the Creator, or of saints beside the Sanctifier, is a crime more highly aggravated, and less excusable in the Roman church, than was the idolatry of Rome Heathen.

And, if we only put in the Christian law for the Jewish, and baptism for circumcision, what can be more pertinently said to the corrupted Roman church, or to any church that is agreeable to her in that corruption, than the apostle's discourse for the conviction of the Jews, in chap. ii. from ver. 17. to the end?

3. And it is not for nought that he writes to the Romans of the necessary connection betwixt justification and sanctification, and of holiness, as inseparable from the Christian faith, chap. vi. vii. and viii. Was it not in the foreknowledge of the distinction betwixt *Christians, or members of the church of Christ, and saints*, which has since taken place among the Romans, that the apostle wrote to them all under the common name of *saints*? chap. i. ver. 6. 7. 8. And when he represents his highest attainments in sanctification, chap. vii. he sets forth the power of sin dwelling in him, and his own weakness, in such a manner as effectually ruins the affair of works of supererogation.

All

All who copy after the church of Rome, in holding many as Christians and members of Christ's church, who appear to be no saints, and in magnifying the holiness of some beyond the measure of the New Testament, would do well to take notice of the apostle's insinuation on this head to the Romans.

4. His discourses of God's grace, directed to the staining of the pride of all glorying, and to the glorifying of the divine mercy in Christ, in our salvation by him, are exceedingly well fitted to the making void of all the mighty boastings of the church of Rome. If the Romans had always attended to what he says to the Jews, to stain the pride of their glorying over the Gentiles, or to what he says to the Gentiles, chap. xi. to hide pride from them, could they ever have arrived to that intolerable pitch of pride and glorying, in their church, state, and privileges, wherein they have outstripped the very Jews? For if what is brought to quell the pride of the Jews, be not a sufficient caution to them, they have an express warning given them as Gentiles grafted into Christ *, when the Jews were broken off from him, and the relation they had to him by the promise to their fathers, (as being the people of whom he came, according to the flesh) so that they could have no standing in him now, but *by faith*, as the Gentiles have.

What can be said more strongly against the Roman pride than what the apostle says in these words? *But if thou boast against the branches, thou bearest not the root, but the root thee;—and, because of unbelief they were broken off, and thou standest by faith, be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee;—but toward thee goodness, if thou continue in his goodness, otherwise thou shalt also be cut off.*

Is it not to be wondered at, how, after this, the
Roman

* Compare John xv. 1. 2.

Roman church came to be so impudent, as to declare herself infallible?

5. And if the Romans had hearkened to that earnest exhortation, chap. xii. ver. 1. 2. to devote themselves to sufferings for Christ, and, *not to be conformed to this world, but transformed by the renewing of their minds, that they might prove what is the will of God*, could they have separated Christianity from the cross, and turned it into a worldly religion, in the manner wherein they have done, as if it had been *the acceptable will of God*, that it should be so, and that the order and government of his church should be conformed to that of the kingdoms of this earth, and that they should devote themselves to reign in this world?

6. Next, we find the apostle plainly attacking that pride and love of pre-eminence, whereby the comely order instituted by Christ, among the officers and members of the churches, has been most remarkably broke through in the Roman church, chap. xii. 3.—16. In doing this, he makes a full enumeration of the ordinary offices and officers in the church, and calls every one with humble diligence to keep himself in his own sphere; and insists on the new commandment of brotherly-love, with self-denial, in several branches of it, to be observed diligently toward one another, as members of one body: and if this had been carefully observed, the offices of the church could not have been so multiplied, nor could the officers have lorded over one another, and over the flock, as they have done.

7. Then he as plainly bends his discourse against the pride whereby that church has set herself above the secular powers, and made use of them as revengers to execute her wrath upon such as she constructed her adversaries, chap. xiii. But in the transition from the church, and the work of pride there, to the magistrate, and the work of pride with respect to him, chap. xii. 14. 17.—21. he gives a most solemn

lemn exhortation against the Roman zeal, under its proper name of *revenge*, and shews that it is indeed no victory over the enemies of the church, that it obtained in the way of our *avenging ourselves*; but that the true way to overcome them, is, by doing them good, and rendering good for evil.

Then he calls *every soul to be subject to the higher powers*. In opposition to this, the Roman clergy have studied to set themselves above the kings of the earth, who have *given their strength unto them*, and become their ministers or servants, to execute their vengeance against all who would not submit to their authority. They have resisted these powers more than any set of men ever did, and yet none have insisted more for non-resistance to them; but this was only in so far as these powers were their ministers. The clergy came to be above the secular powers, by pretending to honour them with the power of keeping both tables of the law, and owning them as the successors of the rulers of Israel, especially of the kings who sat on David's throne: thus they made the kings of the earth the rulers of the fear of God, and complimented them with the prerogative of Jesus Christ, *the shepherd of God's flock, the king of Israel, to whom God hath given the throne of his father David*; but they gave them this honour, only to serve themselves of them: for, as they took care to make it their own business, and not the magistrate's, to judge of transgressions of the first table of the law, relating to the fear or worship of God, it behoved the magistrate to draw his sword against those whom the clergy condemned as transgressors of the first table; and, as they always took as much care, at least, of their own authority in matters of the worship of God, as they did of the authority of the great Lawgiver, they have been able to make the kings themselves smart for their contempt of their authority.

In

In opposition to all this, the apostle commands every Christian to be *subject to the powers that be*, and refers to the primitive ordinance of God, with respect to magistracy, before the erection of the church of Israel, Gen. ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed.* According to this, the apostle declares the magistrate to be that minister of God, to execute his wrath upon him that injures his neighbour, and he extends it to all injuries done to our neighbour, against the second table of the law; and thus he shews the full import of that expression in the ordinance of God, with respect to the magistrate, *whoso sheddeth man's blood.* He speaks of the second table, with reference to the wrath which the magistrate executes, as if there were no other: for, after a particular enumeration of several evil deeds against our neighbour, he says, *If there be any other commandment, it is briefly comprehended in this, Thou shalt love thy neighbour as thyself,* i. e. if there be any other commandment, upon which the powers that be, are revengers.

Thus the apostle's account of the magistrate's office saps the foundation of that kingdom of the clergy that is supported with secular power. And, according to this account of God's ordinance of magistracy, both the clergy, and the powers that became the executors of their wrath, were doing evil, even that same evil which the magistrate was ordained of God, as his minister, to punish; and so the Apocalypse speaks of the *murders* of the Antichristian society.

The apostle concludes his exhortation on this subject, with an incitement to love, in opposition to *working ill to our neighbour*; and plainly insinuates, that all pretences to zeal for any part of the law of God are vain, while we are working ill to our neighbour, against the second table of the law.

Lastly, What can be more patly spoken against the Roman uniformity, and all imitations of it, than

that which is said by the apostle, chap. xiv. and chap. xv. In opposition to that uniformity, he concludes his discourse on that subject, with pointing out to us the true Christian unity, which cannot subsist without forbearance in love and self-denial, and which hath Christ himself for the bond of it. He says, *Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus; that ye may with one mind, in one mouth, glorify the God and Father of our Lord Jesus Christ.* The Roman church departed very early from this good instruction of the apostle, and began to set up for her uniformity, in the affair of the excommunication of the eastern churches, who would not observe Easter on her day.

Instead of marking and avoiding the *causers of divisions and offences*, contrary to all this doctrine which the apostle taught them in this epistle *a*, the causers of such divisions, *who served not Christ, but their own interest*, deceived them by their good words and fair speeches, and prevailed among them, to the corrupting of the whole of Christianity, under a form of it, against the whole scope of this epistle.

Though such causers of divisions and offences have prevailed every where, so far as to make all those to be reputed causers of divisions and offences, who mark them by the apostle's doctrine, and turn away from them, as he directs; yet let not that hinder us from hearkening to his exhortation, in flying from every appearance of these evils, against which the apostle sets himself, in the epistle to the Romans: for we shall be more safe in cleaving to the epistle to the Romans, than in cleaving to the Roman church, or any other church, in opposition to that epistle.

Now, if that church which was planted by the apostles, and is so highly commended by Paul, as we see it in this epistle, was yet capable, so early,
and

a Chap. xvi. 17. 18.

and so far to swerve from the whole scope of his epistle to them, and that with the highest pretences to Christianity, what shall we think of the boastings of other churches, separated from her indeed, as being greatly corrupted, but still retaining many things contrary to the doctrine that the apostle taught the Romans in this epistle?

Three Successive DISCOVERIES of GOD in his WORKS; and MAN's Admission to three corresponding RESTS with GOD therein; to wit, that in the Garden of Eden, that in Canaan, and the true, spiritual, eternal Rest.

[Wrote about the year 1736.]

HEBREWS IV. I.—II.

INTRODUCTION.

IN this passage the apostle is shewing the excellency of the Christian rest, as the antitype of that rest into which Israel was led by Joshua, and the evil of coming short of it by unbelief, as Israel in the wilderness, to whom God sware, that because of their unbelief they should not enter into the rest that he promised.

He proves this by the words of David, Psal. xcv. 7.—11. And by the appointing of another day of rest than the seventh day, he points out the Christian rest, to which that day belongs, as distinct from, and far excelling the rest that went before. His words are, ver. 3. *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.* Ver. 4. *For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.* Ver. 5. *And in this place again, If they shall enter into my rest.* Ver. 6. *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached^a, entered not in because of unbelief.* Ver. 7. *Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To day if*

^a Or, who were first evangelized. See ver. 1. and 2.

if ye will hear his voice, harden not your hearts. Ver. 8. For if Joshua had given them rest, then would he not afterward have spoken of another day. Ver. 9. There remaineth therefore a sabbatism^a to the people of God. Ver. 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

We see three different *rests* spoken of here ; *first*, The *rest* from the works of creation ; *secondly*, The *rest* in the promised land, into which God sware, that the unbelieving Israelites should not enter ; and, *thirdly*, The *rest* into which Jesus Christ is entered. We have likewise here two days of rest ; the seventh day on which God rested from all his works, and another day on which Christ rested from his own works, as God did from his own, and entered into his rest. And we may see afterward why there was not another day for the rest into which Joshua led the people of Israel.

All these three rests are by the apostle called *rests of God*. As to the first, it is said expressly, *God did rest the seventh day from all his works* : and of the second he says, *If they shall enter into my rest* : and with respect to the third, the apostle says, ver. 1. and 2. *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them. And ver 10. 11. For he that is entered into his rest, he hath also ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

As it is natural to us to seek rest, the apostle plainly enough intimates here, that man's proper rest is a partaking with God in his rest : *If they shall enter into my rest* ; and, *A promise being left us of entering into his rest.*

^a σαββατισμος.

The F I R S T R E S T.

SECT. I. *Wherein man's primitive rest with God consisted.*

MAN's primitive rest consisted in his partaking with God in his rest, when he rested on the seventh day from all his works. The works of the six days could not give the Deity any disturbance, or take any thing from that eternal happiness he hath in the enjoyment of his own infinite perfections; nor could the finishing of the works of the six days add any thing to this. But by the display of his glory in these works to man, who was made capable to behold his eternal power, wisdom and goodness, and to glorify him as God, with thankfulness in the use of these works, man was admitted to partake with the Deity in the rest which he hath in these perfections, that were displayed to him in the finished work of the six days. And this was the rest of the seventh day.

SECT. II. *God's delight in his works how intimated.*

WHEN we observe, in Moses's account of the works of the six days, that it is said, with respect to each work, *God saw it was good*; and when all the works were finished, *God saw every thing that he had made, and behold very good*; the divine delight and satisfaction seems to be thereby expressed. But no mere creature, nor all the creatures together, considered in themselves, could be the object of the divine delight. So that it will not be easy to understand this, without the explication that is given of it in the 8th chapter of the Proverbs, by the person who is there called *Wisdom*, and in the New Testament *a*, the *Word*. With a plain enough reference to

a John i. 1. 2. 3. *λογος* signifies *wisdom* or *reason*, as well as *word*.

to this passage, he says, ver. 27. *When he prepared the heavens, I was there ; when he set a compass on the face of the deep.* Ver. 29. *When he appointed the foundations of the earth.* Ver. 30. *Then was I by him, as one brought up with him ; and I was daily his delight.* This person who is said to have been daily his delight in the creation, is pointed out to us in that passage, as the foundation and spring of all the counsels of God with respect to all his works. Ver. 22. *The Lord possessed me, the beginning, his way, before his works from thence.* This is he by whom, and for whom all things were created, that are in heaven, and that are in earth, visible and invisible ; who is before all things, and in whom all things consist ^a. The works that were made by him, and for him, and that consist in him, the beginning, were the object of the divine delight no otherwise than as they thus stood related to him, who says,---*Rejoicing always before him ; rejoicing in the habitable part of his earth, and my delights were with the sons of Adam.* If his glory was displayed in the creation, and in the making man, much more was it to be manifested among the fallen race of Adam. And when this same person appears among the sons of Adam, the Father says of him, *Behold mine elect, in whom my soul delighteth* ^b. And all the delight that God is said to take in them, whom he hath chosen in him, and in the glorious works of salvation by him, is in him in whom they are chosen, by whom they are saved, and to whom they are united and conformed.

SECT. III. *A distinction of three divine persons in the Godhead pointed out in the scripture-account of the creation, with their distinct agency.*

AS the scripture asserts the unity of the Godhead in the name *Jehovah*, so it points out a society of
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^a Col. i. 16. and 17.

^b If. xlii. 1.

of three persons in that Godhead, in the name *Elohim*, which is plural *a*, and denotes a plurality of persons in the Deity, Deut. vi. 4. *Hear, O Israel, Jehovah our Elohim is one Jehovah.* With this blessed society of the divine persons man is admitted to partake, when he has his true rest; and so he shares in God's rest. The society of the divine persons in the works of creation, is pointed out to us in these words, *I was daily his delight, rejoicing always before him.* Yea, we find the three persons distinctly pointed out to us, and their society together, in the history of the creation, Gen. i. 2. *The Spirit Elohim made the matter of the heavens to move upon the face of the abyss.* His emblem is air or wind *b*; and as the hieroglyphic of air was a winged creature, especially an eagle; so the expression that is used to signify the spirit making the darkness (or the matter of the heavens void of light) that was upon the face of the abyss to move, is the same that is made use of to signify an *Eagle's fluttering over her young*, Deut. xxxii. 11. And this may serve to let us understand the meaning of that scripture expression, *The shadow of his wings.*

And Elohim said, Let there be light, ver. 3. Here the agency of that person who is called the *Word* is pointed out to us, and is first mentioned at the making of the light, which, both in the Old Testament and in the New, is made the emblem of that person. And as horns rising on the head of a horned creature, especially an ox or bull, are the hieroglyphic of the power of the rays of light, coming forth from the fire; so we find this person called in scripture,

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a Gen. i. 26. *And Elohim said, Let us make man in our own image, after our likeness.* Gen. iii. 22. *And Jehovah Elohim said, Behold the man is become as one of us.* Gen. xx. 13. *When Elohim caused me to wander (errare fecerunt) from my father's house.*

b *Ruach* is the name both of the air, or wind, and of the eternal Spirit; and when the Holy Ghost descended on the disciples, he came with a rushing mighty wind. Acts ii. 2. See likewise John iii. 8.

The horn of salvation whom the Father hath raised up. ^a And the emblem of the Father, again, is fire ^b. Now, that person whose emblem is the light, is likewise called the *lion*; for that creature was the hieroglyphic of light, on account of his sharp piercing light, and he has his name in the Hebrew from seeing.

And Elohim saw the light that it was good, ver. 4. Here the part of that person who is called the *Father* is pointed out to us; which we may understand by what the *Word* says, Prov. viii. 30. *Then was I by him, as one brought up with him, and I was daily his delight.* This is first mentioned at the making of the light, the emblem of that person who says, *I was daily his delight.* With respect to this, it is first said, *God saw that it was good.* And at making of the instruments of light, from ver. 14.—18. Moses speaks thus, *God said, Let there be lights.—And God made the lights. And God saw that it was good.* And from ver. 20.—22. *God said, Let the waters bring forth abundantly the moving creature, life and fowl.—And God created—every living creature that moveth, which the waters brought forth, and every winged fowl.—And God saw that it was good.* And ver. 24. 25. *God said, Let the earth bring forth the living creature.—And God made the beast of the earth.—And God saw that it was good.*

Thus Moses points out to us the distinct agency of the three divine persons in the making of the world, and their society in the several works of creation. When he says *God said* or *spake* any thing, we are to understand that person of the Elohim whom the scripture calls the *Word*, by whom all things were created. And when he says *God made*, or *did*, or *created* any thing, we must understand that person of the Elohim who is called the *Spirit*, to whom the working part is peculiarly ascribed, as the person

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^a Luke i. 69. and Psal. cxlviii. 14.

^b The Egyptians worshipped the fire in the orb of the sun by the hieroglyphic of an ox or bull.

in whom the power of the Godhead is especially manifested. And when he says, *God saw it good*, we must understand that person of the Elohim, who is called the *Father*, of whom the Son or the Word says, *I was daily his delight*; even the same person who says of him again, with respect to his work of redemption, *This is my beloved Son, in whom I am well pleased*.

SECT. IV. *The seventh day set apart for this rest, and how this rest was lost.*

UNLESS we shall say, that the import of the words *Jehovah Elohim* was hid from Adam, who was made to know language in an extraordinary manner, and was capable to give names to the creatures suited to their nature, we cannot be positive to say, that he was ignorant of the Trinity. And it is hard to say, that Adam, who was made fit to behold and glorify God, as manifested in the works that were finished in the six days, and to rest with God on the seventh day, in the contemplation of these works, was yet ignorant of the society of the Divine Three in these works which is pointed out to us by Moses in his history of them: for how could man rest with God in all the works of the six days as very good, without any knowledge of him who says, *Then was I by him, as one brought up with him, and I was daily his delight*. It would seem then, that man's primitive rest lay much in the communion he had with God in this *delight*.

This was the rest of the seventh day, man's first rest with God, which he lost by his disobedience to the command that was given him, not to eat of the tree of knowledge of good and evil, so called, because it was the proof and trial of his obedience or disobedience. For his obedience or subjection to the divine authority in all that he did, could not be manifested,

nifest, but in his steadfast observance of a command which had no reason, known to him, but the will of his Sovereign Lord, and that in opposition to all temptations to seek himself in the way of disobedience to it. And whatever good we may suppose him to do, while disobedient to such a command, not one thing he did, could in that case come under the name of obedience or subjection to his Sovereign Lord and Lawgiver. By man's disobedience to this trying command, sin, which is disobedience to the law of God, entered into the world; and he, with all his posterity, stood debarred from rest, and appointed to death by the curse of the law, *In the day thou eat-est thereof, thou shalt surely die.* ^a By the inflicting of this sentence on all men, and even infants in the womb, who have not sinned after the similitude of Adam's transgression, it is manifest, that this was said to Adam as a public person, and to all his posterity, considered in him as the head ^b; and so they lost rest in him. When sin entered into the world, and man became evil, man's rest with God upon the finished works, that were all very good, was broke; and the infinite goodness that was manifested unto him in the works that were all very good, and in the rest he enjoyed with God, could not but give him disturbances: for the divine goodness ^c is infinitely opposite to evil; and when evil was found in him, the view he had of that goodness, while he himself was good or obedient, served now to make him miserable, when he became a sinner; so that he could no more rest with God now, than darkness can dwell with the purest light.

Having thus lost his rest, he had no more interest in the seventh day, which was the sign and the mean appointed by God with reference to man's resting with him. And therefore, if God had not revealed his design of restoring sinners of mankind to rest af-

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^a Gen. ii. 17.

^b Rom. v. 12.—19.

^c 1 John i. 5. 6. 7.

ter they had lost it, there could not have been any more use of a day of rest among mankind. If any of the Gentiles, who had not the law of Moses, acknowledged the seventh day, or any way used it as a day of rest; this could not be derived from the original institution of that day before the fall; but from revelation made to fallen man, from whom they had, by tradition, their worship by sacrifice, with the rites belonging to that.

The S E C O N D R E S T.

SECT. I. *God's rest with Israel in Canaan, and the works on which it was founded.*

THE apostle insists more largely on God's rest in the promised land, from his working in the performance of his promise, of bringing the family of Jacob, Abraham's seed, from the bondage and affliction of Egypt, to enjoy the land of Canaan in the state of a free nation with him their God. This is the rest into which the Israelites, who saw his working, and tempted him and provoked him in the wilderness by their unbelief, could not enter: for *he sware in his wrath, They shall not enter into my rest.* *a*

God's working in the performance of his promise, to bring Israel out of Egypt into the promised land, was intended to manifest him to Israel, as the Creator and Maker of the heavens and the earth; and so to demonstrate him to be the true God, in opposition to the gods of Egypt and Canaan, and all the false gods of the nations. And so he appointed the seventh day as a sign betwixt him and them, that in six days Jehovah made heaven and earth, and on the seventh day he rested and was refreshed *b*.

SECT.

a Heb. iii. 8.—11. 16.—19.

b Exod. xxxi. 16. 17.

SECT. II. *God's covenant with Israel represented the law given to Adam, and prefigured the new covenant.*

THE covenant that God made with Israel, when he took them by the hand, to bring them out of Egypt, and give them the promised land, was a representation of the law that was broken by Adam, giving life only to them that should continue in all things required in the book of the law to do them, and appointing death for every disobedience *a*. This representation of the law that was broken by Adam, was given to Israel with design that it should be fulfilled *b*, in due time, by Jesus Christ the promised seed, the Redeemer from the curse of the law, who was then in the loins of the people of that nation. And accordingly he fulfilled that law, in fulfilling the law of Moses, which was the representation of it. Therefore the day of rest, which Adam broke, was enjoined in the law of Moses, till it should be fulfilled by Jesus Christ, who was to bring about the true rest. The rest of God, in Canaan, from his working to bring Israel out of Egypt into that land, was no more but a type or figure of the rest of Jesus Christ, into which, by the gospel, we are called to enter. The whole of the apostle's discourse on the 95th Psalm plainly imports this; and the conclusion he makes expressly declares it, ver. 11. *Let us labour therefore, says he, to enter into that rest, lest any man fall after the same example of unbelief.* He shews that the rest given to Israel by Joshua, by whom God brought them into the promised land, and settled them there, was not the true rest, and therefore but a figure; for he says, ver. 8. *For if Joshua had given them rest, then would he not afterward have spoken of another day.* And this is the reason why another day than the seventh was not appointed for the rest in the land of Canaan;

a Gal. iii. 10.—13.

b Rom. x. 4. 5. Gal. iv. 4. 5

Canaan ; because that was not the true rest that God intended, but only a type of it ; but when that true rest came, then came another day.

The apostle plainly signifies, that the Holy Ghost is speaking to the New-Testament church, in the words he cites from the 95th Psalm, and so he directs them to those Hebrews, whom he is exhorting to steadfastness in the faith, and perseverance in the profession of it, as the evidence of their being true members of Christ's church. And when he makes the promise of rest to Israel a type of the promise of entering into his rest, which the church of the New Testament hath ; and their behaviour, with respect to that promised rest, with God's dealing with them, an example unto Christians, he only declares the import of these words, *To-day if ye will hear his voice, harden not your hearts as in the provocation,—when your fathers tempted me.—Unto whom I swear in my wrath, that they should not enter into my rest.* The Israelites in the wilderness are called *our fathers*, *a* because of them as concerning the flesh Christ came *b*, of whom springs the New-Testament church, his seed *c* ; and because they were our examples : for so he makes them, when he says, *Harden not your hearts, as in the provocation, when your fathers tempted me ; to whom I swear, they should not enter into my rest.* Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it ; —lest any man fall after the same example of unbelief.—For we are evangelized, even as they ; but the word of bearing did not profit them, not being mixed with faith in them that heard it.

He lays the foundation of all that he says of the Israelites as our examples in this, that the Lord's voice to them, in his promise to give that nation rest with him in Canaan, and in his covenant which he made with them, to bring them into the promised rest,

a Compare Heb. viii. 8. 9. *b* Rom. ix. 5.

c If. ix. 6. the Father of the age to come. If. liii. 10. 11.

rest, was a type, figure, or pattern of his voice to us, in the promise of giving us eternal rest with Jesus Christ, serving to bring us into his rest *a*. For tho' God's promise to give Israel rest in the land of Canaan, be vastly different from the promise of his rest with Christ to the New-Testament church; yet he calls both these *the gospel*; and he says of them who were brought into the profession of the faith of the promise of Christ's rest, in the New Testament, that they were evangelized, even as the Israelites, to whom God spake in the covenant that had the promise of the earthly rest; and this could not be said, considering the difference of the two promises, if the one had not been intended by God as the type, figure, or example of the other. Therefore the apostle makes the unbelief of the promises of rest in Canaan, to be the example of the unbelief of the promise of entering into the rest into which Christ is entered, and the faith of that promise an example of the faith of this.

SECT. III. *The faith of the temporal promise a pattern of saving faith; and a notable mistake on this head obviated.*

HERE, by the way, we may take notice of a remarkable mistake that some go upon, who would infer from this passage, that the gospel is no more but an absolute promise, which every hearer of the gospel is bound to believe for himself, that it shall most certainly be performed to him; and if he believes not this, he perishes after the example of Israel in the wilderness, who fell short of the promised rest by their disbelieving that they should enter into it, and so knew God's breach of promise. This must have a fair appearance to them who do not consider the state of the case, with the Israelites who fell in the wilderness, as it stands in these particulars.

1st,

a Compare Heb. ix. 15. 18. 19. 20. Heb. xii. 24. 25. 26.

1st, They had the promise of rest in the covenant that God made with them, when he took them by the hand to bring them out of the land of Egypt; and this covenant was a type of the new covenant, wherein we now have the promise of entering into his rest; as the apostle signifies in this epistle to the Hebrews, where he points out that transaction at Sinai, both as a testament, wherein an inheritance was bequeathed to the children of Israel, (for, through their fleshly relation to Christ, that seed in their loins, they were the children of God according to the flesh, and through him they inherited the earthly rest, the temporal inheritance *a*), and as a covenant, having a mediator, and ratified by the blood of a sacrifice. In both respects, he makes it a figure of the New Testament, wherein the eternal inheritance is bequeathed, or of the new covenant, whereof Christ, the antitype of Moses, is Mediator, standing for the people to God *b*, and likewise for God to the people, and which is ratified by the blood of his sacrifice. The apostle expressly points out laws to us in the new covenant, as well as in the old, which was the figure of it. For as in the first covenant he wrote his laws on tables of stone, when he said, *O that there were such a heart in them*; so in the new covenant, he writes his laws on the hearts of his people. Therefore the new covenant has laws, as well as the figure of it; and as the Israelites had laws delivered to them, when they were evangelized in a figure, so have we when we are truly evangelized: and if the gospel and testament or covenant of the Israelites in the wilderness was not a mere absolute promise, without any laws, or method and tenor, according to which they were to enjoy that promise, neither is our gospel and testament or covenant.

2^{dly}, God's promise of rest to the nation of Israel, the promise made to their fathers in Christ, was absolute, and most certainly to be performed at all events

a Gal. iii. 16.

b Heb. viii. and ix.

events to that nation : for it could not be disannulled by the law, which was given four hundred and thirty years after it was confirmed by God to Christ the seed *a*. But this promise was not absolute, to every Israelite, nor to all that generation that God brought out of Egypt ; but to be performed to them, according to the tenor of the covenant that God made with them for the performance of the promise to the nation, or to the seed in the loins of that nation. So that they were bound indeed to believe, that God would bring the nation into that rest, according to the promise made to Abraham and to his seed ; and that they themselves should come into that rest, according to the tenor of the covenant wherein they had that promise ; but they were not bound to believe, every man for himself, that he should come into that rest ; whether he followed the Lord according to the covenant or not.

This every gospel-hearer is bound to believe, and every gospel-professor professes this faith, that Jesus the Son of God hath finished his work, and is entered into his rest, and that all his heavenly nation, redeemed by him out of every kindred, tongue, and people, and nation, without difference, shall most certainly enter into that rest with him ; and that they themselves must enter into that rest, only according to the tenor of the covenant made with that redeemed nation ; but they are not called to believe, every one for himself, that he shall certainly, at any rate, enter into that rest : for he must labour to enter into that rest, lest he fall after the example of Israel's unbelief ; he must give all diligence to make his calling and election sure, in the method prescribed in the new covenant ; even in the way of keeping his commandments, or *believing in the name of his Son, and loving one another, as he gave us commandment*, fearing, lest a promise being left to the redeemed nation of entering into his rest, any of us, who by the

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† 3 A

gospel-

c Gal. iii. 15. 16. and 17.

gospel-profession belong to that nation, should seem to come short of it. And thus it is false, that every gospel-professor, let be every one that hears the gospel, is bound to believe for himself, that he shall certainly enter into that rest.

3dly, The Israelites fell in the wilderness, by their unbelief of God's promise of rest to the nation, and not by the unbelief of any absolute promise, that every individual of them that came out of Egypt should enter into that rest. For as there was never any such promise made, we see by the description of their unbelief, it respected the promise to the nation. The passage to which the apostle refers, is in the 14th chapter of Numbers, where we find that upon hearing the report of the men that said, *The land eateth up the inhabitants thereof; and all the people we saw in it, were men of great stature;—and we were in our own sight as grasshoppers, and so were we in their sight;—and we be not able to go up against the people, for they are stronger than we: a* upon hearing this, they said, *Would God we had died in the land of Egypt, or would God we had died in this wilderness. And wherefore hath the Lord brought us into this land to fall by the sword, that our wives and children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt, ver. 2. 3. 4.* Thus they professed their unbelief of the promise of rest in that land to the nation: for they said, *Why hath the Lord brought us into this land, to fall by the sword, that our wives and children should be a prey?* And thus, instead of fearing lest they should come short of the rest promised to the nation through their unbelief, they feared to the height of despair, that the whole nation should be cut off from possessing that land; and their unbelief, working thus, led them to turn away from the promised rest, and from following the Lord, to return again into Egypt, from whence the Lord had brought

brought them. And they hardened themselves in this unbelief, against the exhortations of Joshua and Caleb, who were persuading them, not to fear the people of the land, nor rebel against the Lord, but to consider his goodness and power to perform his faithful promise even to them, if they rebelled not against him: for they bade stone them with stones who thus exhorted them, and dissuaded them from their unbelief and disobedience, ver. 6.—10.

This was a lively emblem of total apostasy from the profession of the gospel through unbelief, or of departing from the living God through an evil heart of unbelief. And so the apostle sets it before these Hebrews, who were in hazard of falling away from the gospel-profession, and from the Christian institutions of worship, wherein they were engaged in the assembling of themselves together *a*, and from the love and good works required in the new covenant to assure them in the hope of entering into Christ's rest *b*. And so they were in hazard of returning back to Judaism, through the unbelieving fear of the much tribulation through which it behoved them to follow Christ unto that rest. He seems to refer to the exhortation of Joshua and Caleb, when he says to the Hebrews, ver. 12. 13. *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, To-day; lest any of you be hardened through the deceitfulness of sin.* And thus he is very far from persuading every one of these Hebrews, who had been brought to the confident profession of the faith of the gospel, being illuminated and made partakers of the gifts of the Holy Ghost; he is very far from persuading every one of them to believe for himself an absolute promise, that he should certainly enter into Christ's rest.

4thly, Notwithstanding the unbelief of those who fell in the wilderness, the Lord performed all the

3 A 2

promise

a Heb. x. 22.—26.

b Heb. x. 23. 24. and vi. 10. 11.

promise that he called them to believe he would certainly perform. He brought the nation into that rest, while they were cut off from it who gave up with the promised rest, and with the covenant, wherein they had the promise of that rest, through their unbelief; so the Lord in no wise failed of his promise, but they failed of any part they could claim in it, by virtue of the covenant, through their own unbelief; and thus they knew his breach of promise. *As ye have spoken in mine ears, says he, so will I do unto you.—Doubtless ye shall not come into the land which I swear to make you dwell therein, save Caleb and Joshua.—But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.—And ye shall know my breach of promise, ver. 28.—35.* The apostle points to this when he says, *Some when they heard, did provoke; howbeit not all that came out of Egypt by Moses, chap. iii. 16. and Seeing therefore it remaineth that some must enter therein, and they who were first evangelized, entered not in because of unbelief, chap. iv. 6.* His application of this to the Hebrews, whom he is exhorting to persevere in the gospel-profession, is manifest.

SECT. IV. *Why the seventh day continued to Israel, and why afterward set aside.*

WE need not forget by this digression, that the law of Moses, which enjoined the seventh day as the Sabbath, was not only a representation of the law of works which Adam broke, but likewise at the same time, a type, figure, or pattern of the new covenant. And so the seventh day, enjoined in the law, was not only a sign between Jehovah and Israel, that he made the world in six days, and rested the seventh; but it was likewise appointed in that law, on account of his working to bring them out of the bondage of Egypt into rest, which was the type of the

the work of redemption by Jesus Christ, and of the rest into which he is entered. So we find it said in the repetition of the law, in Deut. v. 15. *And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.* And thus the rest of the seventh day was a type of the rest of Jesus Christ; therefore the apostle classes it with the other holy days, and the new moons, and the distinction of meats appointed in the law of Moses, and makes it, together with them, the shadow of things to come, of which *shadow* the things of Christ are the *body*; and he declares that shadow to be done away by the death of Christ, when he says, Col. ii. 14. 16. 17. *Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.— Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath; which are a shadow of things to come; but the body is of Christ.* Yea the apostle makes God's resting the seventh day from his works of creation, a figure of Christ's resting from his works, when he says, *For he that entered into his rest, he also hath ceased from his own works, as God from his own.* And we need not be surprised with this, when we find the work of redemption and recovery by Christ, and the restoration of all things by him, called so frequently *creation*,^a and Adam called *the figure of him who was to come.*

This may serve to let us see, that when man had broke the rest of the seventh day, that same day was very proper to be continued as the sabbath among them who had the revelation of a new rest, till the true rest should come. It may likewise serve as a reason for the setting aside of the seventh day, and putting another day in the place of it, when that
other

^a Rom. v. 14.

other rest is come ; even the day on which he who is entered into his rest, rested from his own works, even as God from his works.

SECT. V. *The society of the three divine persons pointed out in bringing Israel to rest.*

IN the works that God wrought to give rest to Israel, we may again observe the society of the three divine persons, the Elohim of Israel, who appeared in an extraordinary manner among them with visible glory. The prophet Isaiah mentions the society of the three divine persons in the work of causing Israel to rest, chap. lxiii. 9. *The angel of his presence a saved them.* Ver. 10. *But they rebelled, and vexed his Holy Spirit.* Ver. 11. *Where is he that brought them up out of the sea?—Where is he that put his Holy Spirit within him?* Ver. 14. *As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.*

The Son of God asserts his concurrence with the Father in his works, John v. 17. where he says, *My Father worketh hitherto, and I work* ; so we find this divine person appearing, in a special manner, in the working to bring Israel to rest, wherein he demonstrated

* Heb. The angel or messenger, his face. And this is the person of whom it is said, Mal iii. 1. “The Lord whom ye seek, shall suddenly come to his temple ; even the messenger or angel of the covenant whom ye delight in.” There John Baptist is called God’s messenger or angel also : “Behold, I send my messenger, and he shall prepare the way to my face.” For John was a man sent from God ; “he was not that light, but was sent to bear witness for that light.” There is a reference to this name *angel* in what the New Testament speaks of Christ as the sent of the Father ; and when the New Testament calls him *the brightness of the Father’s glory, and the express image of his person*, we thereby know him to be the angel, his face. This distinguisheth him from all other messengers, as he is also by the errand on which he was sent.

frated himself to be the creator of the world, and at the same time foreshewed his coming in the flesh, in the fulness of time, as the sent of the Father, to work the true redemption, and bring about the true rest. He appeared in that typical work, working in the Father's name; and his spirit was with him. This is that angel of the Lord that appeared to Moses in a flame of fire in the bush, and said, *I am the God of Abraham, Isaac, and Jacob.*—*I have seen the affliction of my people which are in Egypt;—and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land flowing with milk and honey.* ^a And this is the person that appeared to Joshua in human likeness, (foreshewing his incarnation) as the captain of the host, when he was bringing Israel into that rest, Josh. v. 13. 14. 15. The apostle, with a reference to that passage, calls him the *Captain of the salvation of the many sons who are brought to glory by him*, Heb. ii. 10.

When, after the making of the golden calf, the Lord said to Moses, *Depart, go up hence, thou and the people,---unto the land which I swear to Abraham,---Unto thy seed will I give it: and I will send an angel before thee,---for I will not go up in the midst of thee.* And when all the people mourned at these evil tidings, Exod. xxxiii. 1.---6. Moses makes intercession thus, ver. 12. 13. *Thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me.*—*Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, and I shall know thee, that I may find grace in thy sight.* What Moses here means by God's way, may be understood by what Wisdom says, Prov. viii. 22. *The Lord possessed me, the beginning, b his way, before his works from thence;* and by what Jesus said to his disciples, John xiv. 1.---6. where he tells them of his going away to prepare

a

^a Exod. iii. 2.—10.

^b There is no foundation in the Hebrew for *in* before the *beginning*; and there is no necessity for *of* before *his way*.

a place for them, and of his coming again to receive them unto himself; and he says, *Whither I go, ye know, and the way ye know.* Thomas saith unto him, Lord, *we know not whither thou goest, and how can we know the way?* Jesus saith unto him, *I am the way.* Here our Lord, speaking to his disciples of the true rest, manifestly refers to what Moses speaks of the way with respect to the typical rest, and affirms himself to be that way.

The words of Moses plainly signify that, by God's way, he means a person by whom they should be brought into the promised rest, and without whom their going towards it, would be as going without a way, yea, and without whom they could neither know God nor find grace in his sight. For he says, *Thou hast not let me know whom thou wilt send with me.—Now therefore, I pray thee, shew me now thy way.* The Lords answer to him, compared with John xiv. 7. 8. 9. makes this still clearer. He says, *My face shall go, and I will give thee rest.* And Moses replies, *If thy face be not going, make us not go up from hence; for wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us?* ver. 14. 15. 16.

The words of Jesus pointing to this passage, lay it fully open, *I am the way, and the truth, and the life: no man cometh to the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.* Philip saith unto him, Lord, *Shew us the Father, and it sufficeth us.—*Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me?* Thus he is God's face, by whom we know God; for his glory shines in the face of Jesus Christ, who is the brightness of his glory. This is that divine person that appeared and spoke to the fathers, and to Moses,

Moses, and the people of Israel, when he brought them out of Egypt into the land of Canaan, and who settled there, and appeared, and spoke from between the cherubim. For they neither heard the Father's voice at any time, nor saw his shape, John v. 37.

Thus we may see, that as this divine person, the Son, or the Wisdom and the Word of God, was the Father's way to rest in the works of creation; so this same person was his way to rest, when he was working to bring Israel into his typical rest. And as they adhered to him who was going before them in the wilderness, and rested between the cherubim in the promised land, in opposition to the gods of the nations, they had rest in that land; but in departing from him, they lost the rest, and the way to it. So likewise, with respect to the true rest, he is the Father's way to his rest, and he is our way to that rest: for no man cometh to the Father but by him.

The T H I R D R E S T.

CHAP. I. *Of the works by which that rest is procured.*

SECT. I. *These are works fulfilling the law.*

AS man's disobedience deprived him of rest with God, and brought the curse upon him, there could be no more rest for him with God, without the fulfilling of the broken law, which was impossible for him. But God revealed his design of bringing sinners to rest with him again, through the fulfilling of the law by the seed that was promised; and in pursuance of this design, he gave the law to the nation of which that seed was to come, saying, *Cursed is every one that continueth not in all things written in the book of the law to do them.* Whatever

rest then that nation might have in Canaan's land, no man of that nation could reasonably expect true rest with God, but by the fulfilling of that law, which the promises gave them ground to expect would be done in due time by that seed of Abraham in whom all nations of the earth should be blessed. And as we lost our rest, and were condemned to death by the disobedience of Adam, as our head and representative before God, that promised seed was to fulfil the law as a public person, a head to those who should be received and brought to rest; otherwise no sinner could look for rest by his fulfilling of the law. This was pointed out to Israel in the sacrifices which were offered for a favour of rest to the Lord; and it is expressly declared by the prophet Isaiah, chap. xxvi. 12. *Jehovah, thou wilt ordain peace for us, for thou also hast wrought all our works for us.*^a These are the works that Jesus Christ wrought for us or to us, when he fulfilled the law, and redeemed us from the curse, being made a curse for us; and when he reconciled us to God, being made sin for us, who knew no sin, that we might be made the righteousness of God in him; and when he suffered for sin, the just for the unjust, to bring us to God.

SECT. II. *The works procuring rest are divine works.*

THE works that give us rest with God, must be his works: for his rest is his ceasing from his works, and we rest with him. Thus it was in the first rest, thus it was also in the typical rest; and so it must be therefore in the true, whereof both these were figures. But those works that were necessary to bring sinners to rest with God, could not be done
by

^a There is no foundation in the Hebrew for the translation *us*; for literally it is, *to us*: and there is no reason why the same word should be rendered *for us* in the first part of the verse, and *in us* in the last.

by God without his becoming man, and being made under the law to fulfil it; or without his being made of a woman, and taking on him the seed of Abraham, according to the prophecies. Therefore that divine person, who was the Father's way to rest in the works of creation, and who was daily his delight, and who appeared to Moses as God's way to his rest, in his working to bring Israel into his rest, and as the angel his face, in whom his name is, did, in the fulness of time set in the prophecies, condescend to be sent forth from the Father, made of a woman, made under the law *a*; and though he was in the form of God, took on him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross *b*. Thus he took hold of the seed of Abraham; and because the children (that the Father had given him to bring them to rest) were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their lifetime subject to bondage *c*.

By this taking part with the children in flesh and blood, there was a foundation laid for their union with God, and partaking with the society of the Divine Three, in the works which he wrought, and in the rest brought in by them *d*. And hereby all the works of the man Christ Jesus, the whole obedience and sufferings in the fulfilling of the law, were his works, the works of no other person but him, who was from eternity with the Father, and by whom all things were made, and all those mighty works were wrought in bringing Israel out of Egypt into the promised rest: for this is he who says, *This is my body*

3 B 2

broken

a Gal. iv. 4.

b Phil. ii. 6. 7. 8.

c Heb. ii.

d John xvii. 5. 20. 21. 22. 23.

broken for you, my blood shed for you, and my soul is exceeding sorrowful. a

While he was doing the works that he came to finish in the human soul and body which he took to himself, and was found in fashion as a man, he demonstrated himself to be that divine person, that Word or Son of God, by the miracles he wrought *b*, and by his answering to the prophecies of the Old Testament concerning the Messiah *c*, who was pointed out in these, as Immanuel, God with us *d*; as the Lord God, the good Shepherd *e*; as David's Lord and his son *f*. And when he had put this truth of his upon this issue, that he should rise again from the dead the third day, according to the scriptures *g*, and the Jews, the enemies of this truth, had condemned him as a blasphemer, because he made himself the Son of God *h*; his resurrection from the dead did solemnly reverse their sentence, and demonstrated the truth for which he died. But when he died for our sins, according to the scriptures, his resurrection declared him especially to be the Son of God, as having finished the work of fulfilling the broken law, and satisfying the offended Divine Majesty, which none but a person of infinite worth could do. Thus, when he was delivered for our offences, and raised again for our justification, his resurrection declared him, that was made of the seed of David according to the flesh, to be the Son of God with power *i*; and shewed him to be God over all, blessed for ever *k*, and justified him as God that was manifest in the flesh *l*.

CHAP.

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| <i>a</i> Matth. xxvi. 26. 28. 38. | <i>b</i> John v. 17. | <i>c</i> Matth. xi. |
| <i>p</i> .—6. with Is. xxxv. 4. 5. 6. | <i>d</i> Is. vii. 14. with Matth. i. | <i>f</i> Psal. cx. 1. |
| 22. 23. | <i>e</i> Is. xl. 10. 11. with John x. | <i>g</i> Matth. xxvii. 63. 64. |
| with Matth. xxii. 41.—46. | <i>h</i> John xix. 7. | <i>i</i> Cor. |
| xxv. 4. 10. with Hof. vi. 2. | <i>k</i> Rom. ix. 5. | <i>l</i> 1 Tim. iii. 16. |
| 63.—66. | <i>j</i> Rom. i. 3. 4. | |

CHAP. II. *Divine glory appearing in these works.*SECT. I. *The glory of divine mercy.*

WE may observe the brightest display of the divine glory in the works that he finished when he fulfilled the law, such as was not in the works of the six days, nor in any other divine work. The works from which Jesus Christ rested, declare him to be indeed the face of God, the brightness of the Father's glory, and shew us that his name is in him. The glory of the divine mercy, love, and grace is fully manifested by him who hath finished his work, and is entered into his rest. This was remarkable in the proclamation of the Lord's name to Moses, when he promised that his face should go and give him rest *a*, *The Lord God merciful and gracious, &c.* For hereby perceive we the love of God, because he laid down his life for us. *b* *God is love: in this was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* *c* The sovereignty and independency of the divine mercy and grace shines awfully in the substitution of the Son of God in the room of sinners, to fulfil the law for them, and in the choice of those sinners, for whose sins his soul was made an offering, and who are redeemed by his blood out of every nation. The riches of the divine glory will be made known on God's people, for whom Christ was smitten, even the vessels of mercy, whom he hath afore prepared unto glory, according to what he said to Moses, when he promised to go and give him rest; *I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee,*
and

a Exod. xxxiv. 6. 7. *b* 1 John iii. 16. *c* 1 John. iv. 8. 9. 10.

and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. a

SECT. II. *Divine justice.*

THE works that he finished who is entered into his rest, do at the same time display the glory of the divine justice, and his judgment against sin. His vindictive justice, as it is called, is nothing else but the infinite opposition of the divine nature (which is goodness and love) unto sin, which is the transgression of the law, that requires conformity to the divine goodness, or that requires love. This infinite opposition of the divine goodness unto wickedness, is expressed in his judgment against sin, or in the curse of the law; and is called his wrath, which he will shew eternally on the vessels of wrath; because it cannot be fully manifested upon them, in any limited time, or any time short of infinite, as it could be in the death of that person of infinite dignity and worth, who himself bare his people's sins on his own body on the tree, *b* whom God hath set forth to be a propitiation through faith in his blood, to declare his justice, that he might be just, and the justifier of him that believeth in Jesus. *c* Thus the pardoning grace of God could not be manifested, without the declaration of the infinite opposition of God's goodness to sin, or of his justice. It behoved his judgment against sin to be executed according to the proclamation of his name to Moses, *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin; d and that will by no means clear the guilty. e* And this could never be but by the substitution of Jesus Christ the Son of God in the room of those who were to be pardoned, that he might die for them; as is darkly and in a figure intimated

a Exod xxxiii. 19. with Rom. ix. *b* 1 Pet. ii. 2.

c Rom. iii. 24. 25. 26. *d* Heb. and clearing will not clear.

e Exod. xxxiv. 7.

mated to Moses in that proclamation of God's name, *Visiting the iniquity of the fathers upon the children*. When the Jews afterwards complained of this as unequal, saying, *The fathers have eaten sour grapes, and the childrens teeth are set on edge*, the Lord signifies to them, that, if they counted this unequal, every man should die for his own sins, and live by his own righteousness *a*. But in that case not one of them could be saved: for *curst is every one that continueth not in all things written in the book of the law to do them*; and, *The man that doth these things, shall live in them*. But by the making of that promised seed under the law, to redeem them that were under the law, God's pardoning mercy and justice are gloriously displayed together; whereas all apprehensions of the goodness of God, without his justice or infinite opposition to all sin, are of the same kind with that doctrine which our first parents learned from the serpent, when they were turned away from beholding that goodness of God, with adoration and thankfulness. They believed the serpent, saying, *Ye shall not surely die*; *b* and so do their posterity, shutting their eyes against the glory of the divine mercy and justice displayed in Jesus Christ *c*.

SECT. III. *Divine wisdom.*

THE glory of the divine wisdom shines in the contrivance of the way of bringing sinners to rest with God, by the works that the Son of God hath finished. The making of the opposition of the divine nature to sin, and all the divine glory to shine brightly by the entrance of sin into the world, the displaying of the brightest glory of the divine goodness by the misery that follows sin *d*, the pardoning of sin, and justifying the sinner through the punishing of sin, and the

a Ezek. xviii. *b* Gen. iii. 4. *c* 2 Cor. iv. 3. 4.

d Rom. ix. 23. and xi. 30.---36.

the full execution of God's judgment against it, the magnifying of the law and making it infinitely honourable, in the salvation of the breakers of the law, and the glorifying of God in giving eternal life to them that had dishonoured him, and come short of his glory: all these display the depth of the riches, both of the wisdom and knowledge of God, to the eternal admiration of the redeemed, and of all the innumerable company of angels. But the Psalmist, when celebrating the glory of the divine mercy and truth, in his song for the sabbath-day, says, *O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not: neither doth a fool understand this.* *a* Yet such brutish men and fools are many of the wise men, the Scribes, and the disputers of this world, from whom God hath hid these things, which he hath revealed unto babes *b*.

SECT. IV. *Divine veracity.*

THE glory of God's truth and faithfulness is manifested in Jesus Christ, who hath finished his works, and is entered into his rest. The truth of the threatening of the law, *Cursed is every one that continueth not in all things*, is manifested in his redeeming us from the curse of the law, being made a curse for us; and likewise of the promise, in giving us life in him who did these things *c*. The truth of God, in the institution of the figures and types of the Old Testament, and especially the sacrifices, is also manifested in the death and resurrection of Christ, delivered for our offences, and raised again for our justification; as the apostle shews at large in this epistle to the Hebrews. In the sufferings of Christ with the following glory, we behold the truth and faithfulness of God in all the promises and prophecies of the *d* Old Testament;

a Psal. xcii. 5. 6.

b Matth. xi. 25. 1 Cor. ii. 7. 8. 9. 10.

c Gal. iii. 12. 13. 14.

d 1 Pet. i. 9. 10. 11. 12.

ment; and therein we have also a certain pledge of the fulfilment of the prophecies of the New: for in him all the promises of God are yea, and in him *amen* *a*.

SECT. V. *Divine power.*

MOREOVER, the glory of the divine power and all-sufficiency is marvelously manifested in Jesus Christ, in the finishing of his works, and his entrance into his rest. The uniting of the human nature with the divine, in the person of the Word or Son of God, the sending of him forth, made of a woman, a virgin, in the likeness of sinful flesh without sin, and so made under the law, is the new thing the Lord hath created in the earth *b*, like unto which there is nothing in the height above, or in the depths below. *c* Therefore, when the angel came to Mary with the account of it, he concludes his message thus: *For with God nothing shall be impossible.* *d* The doing of the *impossible* of the law *e*, the upholding of the man Christ Jesus in bearing the curse of the law on his soul *f*, and the destroying of him through death who had the power of death, with the triumph over him as the prince of this world, and the destruction of his works by the cross *g*, whereby the curse, the strength of sin, which is the sting of death, was done away; all these manifest the greatness of God's saving strength in a wonderful manner *h* to them who believe, who, however it may appear to others, look on the cross of Christ as the power of God to salvation *i*.

See how the apostle speaks of the display of the divine power in the raising of Jesus from the death.

VOL III.

† 3 C

that

a 2 Cor. i. 18. and 20. *b* Jer. xxxi. 22. *c* Is. vii. 11. 14.

d Luke i. 30.—37. *e* Rom. viii. 3. *f* Is. xlii. 1. and l. 2.—7.

g Heb. ii. 14. 15. *h* 1 John iii. 8. Col. ii. 15. *i* Is. lxiii. 1.—6.

j 1 Cor. i. 23. 24. Rom. i. 16.

that he underwent, to the right hand of the Father, and setting him over all things to his church his body, or in bringing him into his rest. He says, Eph. i. 18. 19. *&c. The eyes of your understanding being enlightened, that ye may know—what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power which he wrought in Christ when he raised him from the dead, &c.* This work of divine power exceeds the work of the six days; and the works of God in bringing Israel out of Egypt into his rest in Canaan, with a strong hand and an out-stretched arm, were no more but a figure of the working of his power toward them that believe, as it wrought in Jesus Christ, when he finished his work and entered into his rest. For this is the exceeding greatness of his power, and the working of the might of his power: but our understanding must be enlightened to believe it, as also to behold all the divine glory displayed in the works finished by Christ, and in his entering into his rest; otherwise we cannot have rest with God in beholding his glory, manifested in the face of Jesus Christ. But so far as our understandings are truly enlightened to behold the divine glory that shines in him, who hath ceased from his works, and entered into his rest, we shall perceive the exceeding greatness of this rest, above the two foregoing, and be brought into fellowship with God in his rest.

CHAP. III. *Of the society of the three divine persons in Jesus Christ, the works which he finished, and the rest into which he is entered.*

THIS was notified to John Baptist at the baptizing of Jesus, when he was about to be manifested to Israel, and to enter on his public ministry. For then all the three appeared standing to their mutual engagements to one another, and as it were ratifying them.

them. Jesus was baptized professing his engagements for his people to fulfil all righteousness; and when he was baptized, *Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* *a* John saw, and bare record that this is the Son of God *b*. Unto this passage, and John's testimony upon it, Jesus referred the Jews, when they asked him, *By what authority dost thou these things? and who gave thee this authority?* *c* and when they persecuted him for saying, *that God was his Father, making himself equal with God,* John v. 17. 18. 32.—38.

SECT. I. *The divine Three manifest in the incarnation.*

THE society of the three divine persons may be viewed, first in the work of making that divine person the son of a woman, and making him under the law.

His work here was his taking on him that seed of David, that seed of Abraham that was conceived in the womb of the Virgin Mary, or his taking hold of it. For thus the Greek text, Heb. ii. 16. is best rendered, *He taketh not hold of angels, but of the seed of Abraham he taketh hold.* He took hold of that holy thing, that human soul and body in the womb of the Virgin, so that it was his soul and his body, his flesh and blood, as verily as that of the children whom the Father had given him, is theirs. *For as the children are partakers of flesh and blood, he also himself likewise took part of the same.* *d* This HE who was in the form of God, took the form of a servant, being made in the likeness of man *e*. He who was

3 C 2

with

a Matth iii. 13.—17.
xxi. 23. 27.

b John i. 29.—34.
d Heb. ii. 14.

c Matth.

e Phil. ii. 6. 7.

with the Father came to be with us *a*, came forth from the Father, and came into the world *b*. This is that which was foreshewed to the fathers of the Old Testament, in his appearance to them in human likeness.

Now, when the Son of God took hold of the seed of Abraham, and so made that soul and body, that holy thing which was born of the Virgin, his own soul and his own body, his own flesh and blood, then that holy thing was the Son of God *c*. And by partaking of flesh and blood with those who were joined with him in the promises, in opposition to the seed of the serpent, even those of all nations without difference, who were to be blessed in him according to Abraham's promise, he became their brother, and so they became the children of God, being the brethren of his Son, who took part with them in flesh and blood *d*. This flesh and blood became holy or separate to God, in the most peculiar and highest manner wherein any thing could possibly be so, by becoming the flesh and blood of the Son of God; and this is the foundation of the sanctification of all those with whom he became partaker of flesh and blood, by taking hold of that seed of Abraham. For thereby they are separated unto God, as the apostle says. *For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren.* And this flesh and blood became fit to destroy him that had the power of death, and deliver them. This seed of Abraham was able to bless the nations that were under the curse, when he took hold of it, and made it actually his own.

The Father's part in this work of making his Son of a woman, and under the law, is expressed by *sending him forth e*, and *sending him into the world. f*

Jesus

a John i. 1. 2. 14. Matth. i. 23. *b* John xvi. 27. 28.
Gal. iv. 4. *c* Luke i. 35. *d* Heb. ii. 10.—17. *e* Gal.
v. 4. *f* John iii. 16. 17. and x. 36. *1* John iv. 8. 9. 10.

Jesus Christ called men to believe this of him, and his disciples professed this, that he was sent of the Father *a*. And in this we are called especially to behold the Father's love. *God is love* (says the apostle). *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son the propitiation for our sins.* Yea, with respect to this, Jesus Christ is called *The Son of his love*. *b* When the Father sent forth his Son taking hold of the seed of Abraham, he thereby separated that flesh and blood whereof his Son took hold, unto his glory; and so the Father sanctified that which was born of the Virgin. Therefore the fruit of David's loins, whereof the Son of God took hold, is called *the Father's holy One*, where it is said, *Thou wilt not suffer thy holy One to see corruption.* *c* Thus the Father set apart that fruit of the Virgin's womb unto his own glory, or sanctified it by sending forth his Son made of the woman. And so the sanctification of those with whom he sent his son to partake in flesh and blood, is owing unto him as the Father, as well as unto the Son whom he sent.

This expression, whereby the Father's part in this work is pointed out, is taken from those passages in the Old Testament, where the Son of God is called *the angel*, or *messenger*, or *the sent*, *d* appearing in human likeness, or otherwise foreshewing his incarnation, shewing himself to be the Creator of the heavens and the earth, and receiving worship from his people; as when he appeared to Moses in the bush, and spake to him in the mount Sinai *e*. For as his appearing in human likeness foreshewed his taking

a John xvii. 8. and 1 John iv. 14. 15. *b* Col. i. 13. *c* Psal. xvi. 10. Acts ii. 25.—31. and x. 35. 36. 37. *d* Gen. xlviii. 16. Hof. xii. 4. 10. with Gen xxxii. 26.—30. and xxii. 11. 15. Exod. xxiii. 20.—23. *e* Acts vii. 30. 38.

taking hold of the seed of Abraham, so his appearing as the angel, that is the messenger or the sent of the Father, foreshewed the Father's sending him forth in the fulness of time, made of a woman. And it was no more unsuitable to become a messenger than to become a man. But his being sent forth made of a woman, according to the prophecies and types of the Old Testament, distinguishes him sufficiently from all those creatures that are called *angels*. For, in being sent forth, he took not hold of angels, but he took hold of the seed of Abraham.

This sending him forth from the Father, manifests him to be the Son of God, who rejoiced before his Father in the making of the world, and was daily his delight. It shews him to be the face of God *a*, or *the brightness of his Father's glory, and the express image of his person, the heir of all things* that the Father hath, who was sent to bring Israel into his rest, in whom God's name was, and who proved himself to be the only true God, the maker of heaven and earth, and was worshipped by Israel as God, even as Jehovah, who alone led them, and there was no strange god with him, while they were forbidden to have any other gods beside him, and commanded to worship the Lord their God, and to serve him only. Yea, when he bringeth the first begotten into the world, he saith, *And let all the angels of God worship him*. He was sent forth to be the God and King of that church, *where the angels are all but ministering spirits, sent forth to minister unto them who shall be heirs of salvation.* *b* Thus, by his being sent forth from the Father, taking hold of the seed of Abraham, he is as far distinguished from these ministering spirits, as the Creator is from the creature, as the object of worship is from the worshippers, and as the God and the King of the church of the first-born is from the servants of that church.

The

a Peniel, Gen. xxxii. 30. Numb. iii. 8.

b Heb. chap. i. throughout.

The part of the Holy Ghost, in the work of making the Son of God of a woman, was the exertion of the might of his divine power, in the conception of that seed in the womb of the Virgin, making her womb fruitful, and making that seed of Abraham whereof the Son took hold, perfectly pure, and free from spot and stain of sin, or holy, harmless, undefiled, separate from sinners. Thus he concurred in making that which was born of the Virgin holy, and so laid the foundation of his work of sanctification upon all them with whom the Son of God became a partaker in flesh and blood, when he took hold of the seed of Abraham. And his power, that wrought in the performance of that promise of the seed of Abraham, is the same that works in the regeneration of all the children of God. The Spirit of God was at work in the preparation of the typical tabernacle of God *a*; and when the glory of the Lord (the *Schechinnah* or glorious light, the emblem of the Son of God that shined between the cherubim upon the mercy-seat) came to take possession of it as his own house, then a cloud (wherein the action of the air, which is the emblem of the Holy Ghost, is most visible) covered *b* the tabernacle. So it was likewise when the glory of the Lord was taking possession of his temple built by Solomon *c*. With a manifest reference unto this, the angel says to Mary, Luke i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.* Because then the Word was made flesh, and came to tabernacle among us, of whom it is said, *We beheld his glory, the glory as of the only begotten of the Father.* *d* And then the brightness of his Father's glory, the angel his face, the angel of the covenant, was coming into the temple of his body *e*.
Therefore

a Exod. xxxi. 3.*b* Exod. xl. 34. 35. Numb. xi. 15.*c* 1 Kings viii. 10. 11.*d* John i. 14.*e* John ii. 19.

20. 21.

Therefore the power of the Highest overshadowed it, as the cloud covered the tabernacle, so as Moses was not able to enter it; and the temple, so as the priests could not stand to minister, when the glory of the Lord took possession of his house. And as it is said, the priests could not stand because of the cloud, for the glory of the Lord had filled the house of the Lord *a*; so says the angel to Mary, *The power of the Highest shall overshadow thee; therefore also that holy thing born, shall be called the Son of God.*

SECT. II. *The divine Three manifest in Christ's works.*

WE shall next view the society of the three Divine Persons, in the works that the Son of God did, when he was sent forth made of a woman, made under the law to fulfil it, and especially in the finishing of those works in his death; for, being found in fashion as a man, he humbled himself and became obedient unto death.

The works which Jesus the son of Abraham did and finished in his death, were the works of the Son of God, who himself took hold of the seed of Abraham; so that this son of Abraham was no other person but the Son of God. This made all his works in the fulfilling of the law of infinite value, as being the works of a person of infinite dignity and worth, *who his own self bare our sins in his own body on the tree, b* and *who purged our sins by himself. c* The blood of Christ, who gave himself an offering and a sacrifice for them with whom he partook in flesh and blood, is an infinite atonement for them, an infinite price paid for the redemption of these his brethren, and able to make them perfect as pertaining to the conscience,

a 1 Kings viii. 25. 26. 27. with 2 Chron. vi. 16. 17. 18. But will God truly dwell on the earth? or, Will God truly inhabit man on the earth?

b 1 Pet. ii. 24.

c Heb. i. 3.

conscience, as they believe it to be the blood of God *a*. There is an infinite merit in his obedience to the death, who was in the form of God: and this is the merit of his brethren who receive the adoption of sons, through the Son of God his being made under the law for them *b*, and who are made the righteousness of God in him, who knew no sin, and was made sin for them. Therefore they worship him, ascribing all worthiness unto him, and renounce all worthiness but that which is in his blood, when they say, *Thou art worthy—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* *c* As none can learn this song, but they who are redeemed from the earth *d*, so this only makes them more valuable and worthy than the nations out of which they are redeemed, that God purchased them with his own blood.

As the infinite dignity and worth of the Godhead is set before us in the person of the Son, by the works that he finished in his death; so the infinite Majesty of the same God is brought to our view, in the person of the Father, by those works which he gave his Son to finish *e*, when he sent him forth made of a woman, made under the law. For thus the Son became his servant *f*, and all his works the works of obedience to the Father. So he gave himself for his brethren an offering and a sacrifice to God the Father for a sweet-smelling favour *g*. He offered up himself to God *h*. He offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard for his fear or obedience. *Though he was the Son, yet learned he obedience by the things that he suffered.* *i* And as it was said with respect unto the works of creation, that the Son was daily the Father's delight;

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so

a Acts xx. 28.*b* Gal. iv. 4. 5.*c* Rev. v. 8. 9.*d* Rev. xiv. 3.*e* John xvii. 4.*f* If. xlii. 1. and liii. 11.

Psal. xl. 6. 7. 8. with Heb. x. 5. 6. 7. 10.

g Eph. v. 2.*h* Heb. ix. 14.*i* Heb. v. 7. 8.

so now when he was working the works that the Father gave him to do, and doing his will before him, in the form of a servant, the Father was infinitely pleased in all that he did, because it was the work of his Son: *This is my beloved Son in whom I am well pleased.*

Thus the Father was in Christ reconciling the world unto himself, not imputing their trespasses unto them: for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. *a*

And the Holy Ghost, by whose power Jesus Christ was conceived in the Virgin's womb, and born of her without spot of sin, abode upon that holy thing which she brought forth, and whereof the Son of God took hold *b*. Even as the cloud abode upon the tabernacle, so did he abide upon the human nature of the Son of God; upon his soul to furnish and strengthen him there for the whole of his works in fulfilling the law, and to uphold him in suffering the curse for his people. So we find him filled with the Holy Ghost, and conducted by him in his human nature, when he was tempted of the devil *c*. And as to his offering up of himself to God the Father without spot, it is said to be through the eternal Spirit *d*. For it was proper to the Holy Ghost, by whose power he was conceived and born without spot of sin, to make his obedience and sacrifice without spot or fault; as it was proper to the Son of God himself, to make his own spotless obedience and sacrifice of infinite value and worth before the Father, that he might have pleasure and find a favour of rest in it, who could not have pleasure or rest in any other sacrifice, but that which, by its infinite worth, was able to declare his infinite justice and holiness in the salvation of sinners.

Now, when the sufferings of the Son of God were at the highest, and when he was undergoing that death

a 2 Cor. v. 19. 20. 21.

b Is. xi. 1. 2. and lxi. 1. with Luke iv. 18. and Acts x. 38.

c Luke iv. 1. 2.

d Heb. ix 14.

death contained in the curse of the law, as the punishment of his people's sins, then his soul was in the highest exercise of the grace of the Holy Spirit, wherewith he was filled in a suitableness to his condition; and his obedience kept pace with his sufferings in their utmost stretch, through the power of the Holy Ghost. For instance,

1. As he stedfastly persevered in the firm belief of the truth of the Father's word to him, under the thickest darkness of the hiding of his face from him *a*; so he held fast his own integrity and truth before him *b*, and no shadow of guile was found in him, when he found himself forsaken for his people's praying from God. And when all the deceit of the prince of darkness, and of wicked men, influenced by him, was exerted against him, then there was no guile found in his mouth *c*.

2. His humility, meekness, and self-denial were most remarkable in the extremity of his sufferings. Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth *d*. The apostle points out to us the highest instances of self-denied obedience, in the account he gives of Christ's sacrifice, when speaking of him as a priest, and of his offering, Heb. v. 7. 8. where he speaks of his prayers in the garden, when his soul was exceeding sorrowful even unto death *e*; and being in an agony, he prayed the more earnestly; and his sweat was as it were great drops of blood falling down to the ground *f*: and likewise on the cross, where he cried, with a loud voice, the first words of the 22d Psalm,

3 D 2

and

a If. i. 7.—10. Psal. xxii. throughout.

b Psal. xviii. 22. 23.

c 1 Pet. ii. 22. with If. liii. 9.

d If. liii. 7.

e Matth. xxvi. 37. 38. Mark. xiv. 33. 34.

f Luke xxii. 42. and 44.

and so made that psalm (which is a prayer for salvation from death) his own prayer. The apostle takes notice of the extremity of his sufferings, expressed in the prayers that he offered up to the Father; and he takes notice of the utmost obedience expressed in these prayers, which could not have appeared as it did but under such sufferings. He says, *Though he were a Son, yet learned he obedience, by the things which he suffered.* He suffered the death threatened in the law, the terrible wrath of God contained in the curse of the law; and when his soul was exceeding sorrowful unto death, the pains of hell got hold on him, and he found trouble and sorrow. He prayed for salvation from this death; and his prayer was, *If this cup may not pass away from me, except I drink it, thy will be done.* ^a

Here was the highest instance of self-denied submission and subjection to the will of the Father, or the most perfect obedience that could appear in the world. The offering up of these prayers (wherein his greatest sufferings and this wonderful obedience in them were expressed) was accepted; and he was heard; he was saved from that death: the cup passed from him, when he drank it, and because he drank it in self-denied obedience to the Father's will. He was heard in his prayers for salvation from death, because of his obedience in that death, and because it was the obedience of the Son. For it was not possible to save from that death without the declaration of the justice of God, which could not be made in salvation from death, but by the death of the Son of God himself, making intercession for the transgressors in bearing their sins ^b; otherwise that cup had passed from him without his drinking it.

So here we learn the impossibility of salvation from death, but by the obedience of the Son of God unto death; and all prayers and supplications for it are utterly vain, without him who poured out his soul
unto

^a Matth. xxvi. 39. and 42. John xviii. 11.

^b 1st. liii. 12.

unto death, who was numbered with the transgressors, and who bare the sin of many, and made intercession for the transgressors. But the Father was able to save him from death, who, though he were a Son, yet learned obedience by the things that he suffered; and so to save them for whom he obeyed and suffered.

3. His love appeared exceeding great in his obedience unto death; and love is the fulfilling of the law. His love to his Father was exceeding fervent, in the agony of his soul, when he found himself forsaken, and when the wrath due to his brethrens sins filled his soul; and he expressed his fervent love in his prayers, *My God, &c. and, Not as I will, but as thou wilt*; and, *If this cup may not pass from me, except I drink it, thy will be done*. And these same prayers which he offered up, expressed his unspeakable love to his brethren, for whom he drank that cup, that they might be saved with him from that death. Yea, his love to his enemies was most manifest, when they were doing their utmost against him, *Father, says he, forgive them, for they know not what they do.* *a* And this prayer saved many who were chargeable with the guilt of crucifying him *b*, and who did it through ignorance *c*. Now, these three, truth, self-denial, and love, which appeared so remarkably in the obedience of Jesus Christ unto the death, when, through the eternal Spirit, he offered up himself without spot to God, are the chief things in the character of Jesus Christ, as it is drawn in the gospel, for the imitation of all them who look for salvation through his obedience to the death. And that same Spirit that wrought in him when he was offering up himself, works in them that are saved by him, to influence them in their obedience to him, especially in these three, whereby he and his brethren

a Luke xxiii. 34.

b Acts ii. 36.—41.

c Acts xvii. 19. with 1 Tim. i. 13. and Heb. vi. 3.—6.

thren are opposed to the devil and his children, whose character is *a* deceit, pride, and enmity.

SECT. III. *The divine three manifest in Christ's resting from his works.*

BUT it is time now to consider the society of the divine persons in Jesus his resting from his works, and entering into his rest.

Jesus says to the Jews, when speaking of himself as that Shepherd *b* of whom the prophets spake, John x. *I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. None taketh it from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* No mere creature has power over his own life, to dispose of it at his pleasure, and none was capable to give his life a ransom for sinners. But when the Creator of all things, the living One, became a mortal man *c*, he had power to dispose of that life which he took to himself, and to give it a ransom for his sheep, and to lay it down as the price of the redemption of his brethren from death, with whom he took part in that life; and when he laid it down for them, he had power to take it again for them. For the infinite dignity of his person gave infinite merit to the laying down of his life, and made it a price of infinite value for the redemption of his sheep: and by virtue of this he rose again, because it was not possible that he should be holden of death *d*, who, having power to lay down his life, that he might take it again, gave full satisfaction to the law and justice of God by his death. Therefore the apostle tells us, *The Lord Jesus, that great*

a John viii. 44. 49. 50. and 1 John. II. xl. 10. 11. Ezek. xxxiv. Micah ii. 12. 13. 17. 18.

d Acts ii. 24.

b Zech. xiii. 7.
c Rev. i.

great Shepherd of the sheep, who was brought again from the dead, through the blood of the everlasting covenant. *a* The infinite merit of his blood caused his resurrection, and his entrance into rest; and so he ceased or rested from his own works, and entered into his rest, as the apostle says, (with reference to the high priest's entrance into the holiest with blood) *By his own blood he entered in once into the holy place, having obtained eternal redemption. b*

The glorious rest into which Jesus Christ is entered, is the reward of the works that he finished in his death. Therefore he prays the Father thus: *I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was. c* He was with the Father before the world was, having all that glory which is now displayed in the work which he finished. He was infinitely happy with the Father from eternity in the enjoyment of the same infinite perfections; and to this his glory and happiness nothing could be added, nor could any thing be taken from it by any work. But his glory that he had with the Father, was not displayed in any work before the world: yea, when the work of the six days was finished, all the works that were very good, were not capable to make a complete manifestation of it. This could only be done by the work that the Father gave him to finish, who had that glory with him before the world. And when he took hold of the human nature, to finish therein the works which display that glory that he had with the Father before the world, he then prays the Father, that in that same nature wherein he finished the work, he may enjoy that glory which was manifested in the work he did in that nature; and thus he asks the rest as the reward of his working. In this reward he desires *d*, that those

a Heb. xiii. 20.

b Heb. ix. 12.

c John xvii. 4. 5.

d John xvii.

those whom the Father had given him may be all sharers with him, and so have the closest and most intimate communion with God; much more intimate than that which Adam lost, for they enter into his rest.

As the Son of God had power to take again his life, and took it again, through the infinite merit of his obedience unto death; so he says, *This commandment have I received of my Father.* When he took the form of a servant, then, at the Father's commandment, he laid down his life; for he humbled himself, and became obedient unto death, and, at the Father's commandment, he took it again. For, because he was obedient unto death, *therefore the Father highly exalted him, and gave him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.* *a* The father found a favour of rest in Christ's sacrifice *b*, found a complete satisfaction to his justice, and the law magnified, and made honourable by the death of his Son: therefore he loosed the pains of death *c*, and declared that he would not call their sins for whom Christ died, to remembrance again by any other sacrifice *d*.

Thus when the Son of God ceased from his works, at the Father's commandment, he was justified according to the law, that said, *Cursed is every one that continueth not in all things written in the book of the law to do them.* And this his justification is the justification of all his brethren, for whose offences he was delivered; for he was raised again for their justification *e*. Therefore, says the apostle, *Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died,*
yea,

a Phil. ii. 6.—11. Compare Gen xli. 43. 44.

b Gen. viii. 21. with Eph. v. 2.

c Acts ii. 24.

d Heb. x. 1. 18.

e Rom. iv. 24. 25.

gea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. a And so Christ's resurrection is testified in the gospel, that we may partake of his justification and salvation from death, in believing the testimony, that God raised Jesus Christ from the dead. So the apostle says, *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. b*

The Father rested in the work that was finished by his Son, as it fully declared the glory of his love, in its infinite opposition unto sin; and so he rested in his love *c*, and was well pleased in the Son of his love. This satisfaction in the death of his Son, was expressed in his raising him from the dead, and giving him glory: *For, therefore, says Christ, doth my Father love me, because I lay down my life, that I may take it again. d* So he was raised from the dead by the glory of the Father *e*. For that glory was fully expressed in the commandment, to him who finished his works, to cease from them, and enter into his rest.

The raising of Christ from the dead, which declared the Father's glory, and declared him to be the Son of God with power, is called *begetting him*. For thus says the apostle, when bearing witness of his resurrection, *We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. f* With respect to this, Jesus Christ is called *the first-begotten of the dead, g* and *the first-born from the dead. h*

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a Rom. viii. 33. 34.*c* Zeph. iii. 17.*e* Rom. vi. 4.*g* Rev. i. 5.*b* Rom. x. 8. 9. 10.*d* John x. 17.*f* Acts xiii. 32. 33. Psal. ii. 7.*h* Col. i. 18.

On account of this, the Father is called *the God and Father of our Lord Jesus Christ*; *a* and so he is the God and Father of all them *b* who partake with him in his being begotten from the dead; even his brethren among whom he is the first-born, who were predestinated to be conformed to him in his sufferings, and in the following glory *c*. Therefore the apostle says, *Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, &c. d* And so at the same time of the manifestation *e* of the sons of God, when they shall be raised from the dead by virtue of Christ's resurrection, they will be the children of God, being the children of the resurrection *f*.

Because of the hope given us, in the raising of Jesus Christ from the dead, and giving him glory *g*, the Father is styled *the God of hope. b* He is likewise called *the God of peace*, with respect to his commandment, that brought again the Lord Jesus, that great Shepherd of the sheep, from the dead *i*. For as he was, in giving him to the death, reconciling those of all nations of the world for whom he died, unto himself *k*; so when that reconciliation was wrought by his death, he declared himself reconciled, in the bringing again Jesus Christ from the dead. This is that peace which Jesus gave his disciples when he came again to them from the dead, and sent them forth as witnesses of his resurrection *l*. This peace is described, Eph. chap. ii. from ver. 14.—17. where the testimony concerning the resurrection of the Lord Jesus is called *the preaching of peace*. For the resurrection

a 1 Pet. i. 3.

c Rom. viii. 17.—29.

e Rom. viii. 19.—23.

g 1 Pet. i. 21.

i Heb. xiii. 20. with John x. 18.

l John xx. 19. 20. 21.

b John xx. 17.

d 1 Pet. i. 3.

f Luke xx. 36.

h Rom. xv. 13.

k 2 Cor. v. 19. 21. If. liii. 5. 6.

rection of Christ, witnessed by the apostles, manifests this peace unto all nations without difference, and carries in it God's solemn call to them to be reconciled to him; and they are reconciled to him in believing that testimony *a*. Thus in every nation he that feareth God and worketh righteousness, is accepted with him, according to *b* the word which God sent to the children of Israel, preaching peace by Jesus Christ: he is Lord of all. The covenant of peace betwixt God, and his people of all nations without difference, was ratified by the death of Christ, by the blood of his sacrifice; and when this was done, the Father appeared as the God of peace, in bringing again the Lord Jesus, that great Shepherd of his sheep, from the dead, by the blood of the everlasting covenant.

As Jesus Christ ceased from his works, and entered into his rest, by the infinite merit of his own works, and by the appointment of his Father, who was resting infinitely pleased in the works of his Son; so this was likewise by the power of the Holy Ghost *c*. It is the part of the Holy Ghost to declare Jesus Christ to be the Son of God with power; and he did this in his birth, and in the days of his flesh: for Jesus was then anointed with the Holy Ghost, and with power *d*. But he did it yet more abundantly, when he caused him to rest from his works, in his resurrection, and in glorifying him at the Father's right hand; where, when he received of the Father the promise of the Holy Ghost *e*, he had the highest manifestation of his being the Son of God, and was brought to full rest.

The Holy Ghost caused the Son of God to rest in his human nature, wherein he wrought his works.

3 E 2

And

a 2 Cor. v. 18.—21. with Rom. x. 8.—17.

b Acts x. 35. 36. 40. 41. 42. 43. for the 36th verse is better joined to the 35th by the supplement *according to*, than to the 37th by the supplement, *I say*.

c Rom. i. 4. and viii. 10. 11. *d* Acts x. 38. *e* Acts ii. 23.

And first, he quickened him, and restored to him his life that he gave for his people, when he raised him from the dead, by the same power whereby he also quickens his people from trespasses and sins, wherein they were dead *a*, and whereby he shall quicken their mortal bodies at the coming again of the Lord Jesus.

Thus Jesus Christ ceased or rested from that death wherein his works were finished, and that by his own merit, by his Father's appointment, and by the power of the Holy Ghost; and thus the three divine persons had society in Jesus his ceasing from his works, when he rose from the dead. And his people are admitted to fellowship with the divine Three, by partaking with him, who was delivered for their offences, and raised for their justification: for because he lives, they shall live also *b*; and they are caused to rest from death with him, by the power of the Spirit that raised him from the dead.

But then the Holy Ghost caused Jesus Christ to rest further than in his resurrection, when he was set on the Father's right hand, as head over all things to his church, and as head of his body the church *c*. For then he received from God the Father, that promise of the Holy Ghost, which was the full reward of his obedience to the death, and whereby he was fully glorified *d*. The Holy Ghost, which he received from the Father, caused his soul to rest, in the nearest and fullest enjoyment of the divine glory, manifested by the works he finished in his death. And as his soul had been filled with a sense of the wrath due to his people's sins, when he was in an agony, and exceeding sorrowful even unto death; so now his soul was filled beyond measure with a joyful sense of his Father's love, and of his delight in the works that he finished.

Thus

a Eph. ii. 4. 5.

c Eph. i. 19.—23

b John xiv. 19.

d Acts ii. 23. and iii. 13.

Thus he was made most blessed for ever, he was made exceeding glad with the Father's countenance *a*. No sooner was Jesus Christ anointed with this oil of gladness above his fellows, than he shed forth a portion of it upon the believers of his resurrection, who were assembled together, on the day of Pentecost, or feast of the first-fruits, which was on the morrow after the sabbath, the first day of the week *b*. When Christ's people first partook with him in the Holy Ghost, who caused him to rest, his coming on them was accompanied with divers signs, and miracles, and gifts, which are ceased, because the use of them is ceased: such was the mighty rushing wind, with the appearance of fiery tongues; the gift of tongues for the bearing witness of Christ's resurrection to all nations and languages by word of mouth; the power, liberty and boldness of the chosen witnesses of Christ's resurrection in bearing witness of it *c*; and the divers signs, and miracles, and gifts of the Holy Ghost, whereby God bare them witness that they were sent of him, and were faithful in their testimony which he sent them to give *d*. For now their testimony is completed, and fully committed to writing in the books of the New Testament.

The Holy Ghost was given likewise for raising and maintaining a profession of the faith of the Son of God, delivered for our offences, and raised again for our justification *e*. So he gives men boldness, and freedom, and joy in the confession of the sufferings of Christ, and the following glory *f*. Unto this belong all the ordinary gifts of the Spirit, that continue in the churches, and among the people of Christ, to the end of the world.

But this is not the chief thing in that promise of the Holy Ghost as a Comforter, which Jesus Christ left

a Psal. xxi. 4. 5. 6.

b Acts chap. ii. with Lev. xxiii. 16. 17.

c Acts iv. 31. 32.

d Heb. ii. 3. 4.

e 1 Cor. xii. 3.

f Heb. iii. 6. 14.

left to all believers, keeping his commandments, and suffering for him on the earth. For many who are enlightened, and made partakers of the Holy Ghost in his gifts, do draw back to perdition *a*. But the promise of the Holy Ghost, the Comforter, to them who believe to the saving of the soul, and so keep Christ's commandments, especially that of brotherly love, abides with them, and makes them know that Christ is in his Father, and they in him, and he in them *b*. *The Holy Ghost, the Comforter, witnesseth with their spirits, that they are the children of God, heirs of God, and joint heirs with Christ; if so be they suffer together, that they may be also glorified together.* And he is in them as the spirit of adoption, whereby they cry, *Abba, Father*; and makes intercession in them with unutterable groans, for the day of redemption, the time of the manifestation and glorious liberty of the children of God *c*; even as it was said of Christ in the prophecies, *He shall cry unto me, Thou art my Father.* *d* And the apostle tells us, he is expecting till his enemies be made his footstool *e*.

For when the Holy Ghost seals *f* believers unto this day of redemption, and is in them the earnest of the inheritance *g*, he is but bringing into their souls a ray of that light of the Father's countenance, wherewith the soul of Jesus Christ is made exceeding glad at his right hand. And, as water is poured from one vessel into another, so he pours into their souls, from the soul of Jesus Christ, a portion of that glorious sense of the Father's love, wherewith his soul is made unspeakably glad. So that they joy in God through Jesus Christ, by whom they have received the atonement, when the love of God is shed abroad

a Heb. iii. vi. and x. Matth. xiii. 21. 22. 23.

b John xiv. 15.—23. and xv. 17. and 1 John iii. 22. 23. 24.

c Rom. viii. 14. 17. 23.—26. Gal. iv. 6.

d Psal. lxxxix. 26.

e Heb. x. 13.

f Eph. iv. 30.

g 2 Cor. i. 21. 22. and Eph. i. 13. 14.

abroad in their hearts by the Holy Ghost *a*. It is by reason of this hope they are not ashamed; for it is a portion of the inheritance, or of the rest into which Christ is entered, and a certain pledge of the full enjoyment; it is the first fruits and the earnest of the inheritance. This is the highest confirmation of their faith of the resurrection of the Son of God, the utmost evidence in them of his being the Son of God, and of their being the children of God through him, and the nearest communion they can have with him in his rest, while they are in this world. And it is a foretaste of what the souls of them that sleep in Jesus enjoy with him in heaven, where they are with him, expecting the redemption of their bodies, when his enemies shall be made his footstool *b*. They who profess the faith of the gospel, and rest content without partaking in the promise of the Holy Ghost, or are not seeking after it, in the way prescribed in the New Testament, give no evidence of their labouring to enter into Christ's rest, but are exposing themselves to fall in the wilderness by unbelief.

The Holy Ghost caused Jesus Christ to rest in his body, as well as in his soul. This doth not now appear unto his people, nor could they bear it: for the light that shone to Paul from the glorified body of Christ, struck him blind; his eyes could not bear it *c*, and he fell to the earth. But we are sure it is such glory, as the exceeding greatness of the might of the power of the Holy Ghost could work upon the body of the Son of God, as the reward of his sufferings and death; and therefore it is far beyond any thing in the first creation: for it is the beginning of a new creation.

Unto the glorious body of Jesus Christ the bodies of his people are to be conformed, when he comes again from heaven to bring them into his rest. He shall

a Rom. v. 5. 11.

b 2 Cor. v. 1.—9. Phil. i. 23. Rev. vi. 9. 10. 11.

c Acts ix. 3. 4. 17. 18. and xxii. 11.

shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself *a*. And when he appears, we shall be like him; for we shall see him as he is *b*. Thus, as they have borne the image of the earthly man, the first Adam, who was of the earth, earthy; they must bear the image of the heavenly man, the Second Adam, the Lord from heaven *c*, with his glorified body, that the bodies of his people may be glorified with that same glory. Then, at last, the whole creation will be changed as a garment, and suited to the glorified body of Jesus Christ, and the bodies of his brethren, as the first creation was suited to the body of the first Adam; and then the creature will rest from the bondage into which it was brought by sin, and in its own way partake of the glorious liberty of the children of God *d*.

CHAP. IV. *How Christ's people obtain communion with him, and how his union with them is represented in the scripture.*

HAVING thus far considered the society of the three divine persons in the Son of God, the works he finished, and the rest into which he is entered, and having seen the fellowship that sinners of mankind are admitted to have with them in their partaking with Jesus Christ, who hath ceased from his works, and is entered into his rest; let us proceed to observe how they obtain communion with him, and how his union with them is set forth in the scripture.

SECT.

a Phil. iii. 20. 21.

b 1 John iii. 2.

c 1 Cor. xv. 45.—50.

d Psal. cii. 26. and civ. 31. and cxlv. 10. and Phil. ii. 10. Rev. v. 13. Rom. viii. 19—23. and Rev. 21. 5. and 2 Pet. iii. 12. 13.

SECT. I. *Communion with Christ obtained by faith.*

NOW we partake with him by faith, or by the belief of the truth of the promise of entering into his rest, as it stands in the new and everlasting covenant, which is ratified by his blood, who was brought again from the dead by the blood of that covenant. The apostle plainly declares, that they who believe the gospel do enter into rest, and shews that all unbelievers, and none but they, are excluded from this rest. We may see from what has been observed, concerning the unbelief of the Israelites in the wilderness, what it is they are called to believe, who would enter into that rest. For Israel's gospel was a type of ours, and their faith and their unbelief with respect to that, was an example unto us of our faith and unbelief, and of the issues of them. And by what has been already said, we may have some view of the import of those short and comprehensive accounts of what we are called to believe, *That the Father sent the Son to be the Saviour of the world; That Jesus is the Christ the Son of the living God; That God raised him from the dead; and the like.*

The true belief of this is the effect of the Father's love, that sent his Son into the world, and of his commandment that brought him from the dead. It is, at the same time, the effect of the merit of the blood of the Son of God, through which he came again from the dead; and likewise the effect of the working of the might of the power of the Holy Ghost, which wrought in his resurrection; and so we rise with Christ through the faith of the operation of God, who raised him from the dead *a*.

For whatever they may think, who find their account in a national faith, and hold that for the confession of the faith of Christ, which is no way owing

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to

a Col. ii. 42.

to the evidence and power of the gospel, nor attended with any of the proper outward fruits of the gospel: yet still it must hold true, *That whosoever believeth, that Jesus is the Christ, is born of God, loveth God, and keepeth his commandments, and overcometh the world by believing that Jesus is the Son of God.* *a* And as to the confession of this faith, it is as true, *That no man can say, that Jesus is Lord, but by the Holy Ghost.* *b* They do indeed distinguish saving faith from their national faith, and (which is more) from the faith of devils, by placing the nature of it in such inward actings and dispositions of the heart, as are the effects and concomitants of the belief of the truth of the gospel, providing always that these be attended with such a sober life, as men may easily lead without being influenced by the power of the gospel. Yet it is manifest, that the apostle James doth not distinguish the faith of God's elect from the faith of devils, by placing the nature of it in any thing else than the belief of the truth of the gospel, but by the good works required in the gospel, which are the fruits of the unfeigned belief of the gospel, and whereby it manifests itself to be true *c*. And he points out to us some of these works where he says, *But be ye doers of the word, and not hearers only, deceiving your own selves. — Pure and undefiled religion before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.* *d*

That belief of the truth of the gospel whereby we partake with Jesus Christ, and enter into his rest, depends on the testimony of the Three that bear record in heaven, the Father, the Word, and the Holy Ghost *e*. This testimony is brought down to the earth by the Holy Ghost, whom Jesus Christ sent from the Father, and under whose guidance
and

a John v. 1.—5. *b* 1 Cor. xii. 3. *c* James ii. 18. 19. 20.

d James i. 22.—27. See likewise Heb. vi. 9. 10. 11. and x. 32. 33.

John v. 5.—11.

and by whose power the apostles bare witness of the death and resurrection of the Lord Jesus, and declared the import of it in the gospel, which they left written to us in the New Testament *a*. The faith whereby we enter into rest with Jesus Christ, depends not on the testimony of man, leans not on the traditions of our fathers as the ground of it, nor on the imaginations of our own hearts, nor on the testimony of any spirit, but that which speaks to us in the holy scriptures; whose testimony is the testimony of the Three that bear record in heaven, who are one. This testimony shews itself to be divine, by the divine glory shining in it to them who believe, who, in the keeping of the commandments of the gospel, and in bearing the afflictions of the gospel, have that testimony confirmed in them by the Spirit witnessing with their spirits, that they are children of God, his heirs, and joint heirs with Christ.

We may see the reason why the believers of Christ's resurrection are baptized and blessed in the name of the Father, and of the Son, and of the Holy Ghost *b*; when we consider, that they believe Jesus Christ the Son of God rose again through the infinite merit of his own blood, and by the glory of the Father fully manifested in his death, and by the infinite power of the Holy Ghost; and when we consider this faith, as coming into their souls from the good pleasure of the Father, who raised him from the dead, through his righteousness who arose by his own blood, and by the power of the Holy Ghost that wrought in his resurrection; and when we consider, that the ground of this faith is the testimony of the Father, the Word, and the Holy Ghost, and that by this faith we partake with Christ, and have fellowship with the Father and the Son by the Spirit.

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SECT.

a John xv. 26. 27. and xvi. 13. 14. 15. Acts i. 4. 8. Luke xxiv. 46.—49. 1 Pet. i. 12. 2 Pet. i. 15.

b Matth. xviii. 19. 2 Cor. xiii. 14. with Numb. xxii. 27.

SECT. II. *Christ's union with his people set forth under the notion of one body, or one new man.*

WHEN the believers of Christ's resurrection are washed with water *a*, in the name of the divine Three, and so receive the sign of their union and communion with Christ in his death and resurrection *b*, and of the sprinkling of their hearts from an evil conscience *c* by the blood of the everlasting covenant *d*; then they are said to be baptized into one body *e*, whereof the man Christ Jesus, who is the Son of God, is the head, and the Holy Ghost is the Spirit, and the Father of Jesus is the Father *f*. This one body, whereof Christ is the head, and which is all animated by his Spirit, is from him called Christ *g*, and the Son *h*. For, by its union with the head, the Son, and relation unto him, it is united with and related to the Father, who is above it all as the Father, through it all by his Son, and in all the members of it by his Spirit; and this one new man is the whole seed of the woman, distinguished from and opposed unto the seed of the serpent, in the first promise.

The way of speaking concerning the general assembly and church of the first-born as one body, one new man, thus united with the divine Three, seems to be taken from that ancient figure or hieroglyphic, the cherubim, which appeared to Adam, after he heard the first promise, and after he was driven out from the garden, and from the tree of life; and was afterwards set up in the tabernacle and temple. The only distinct particular description we have of the cherubim, is that which is given by the prophet

a Mark vii. 4. Tit. iii. 5. 6. Heb. x. 22.

b Rom. vi. 3.—11. Col. ii. 12.

c Heb. x. 22. 1 Pet. iii. 21.

d Heb. ix. 19. 23. and xii. 24.

f Eph. iv. 3. 4. 5. 6. 13. 15. 16.

g 1 Cor. xii. 12.

e 1 Cor. xii. 12. 13.

h 1 Cor. x. 28.

prophet Ezekiel, who saw them in a vision, in the first and tenth chapters of his book. Unto his description of them there is a reference in the fourth and fifth chapters of the Book of the Revelation, when John is describing the vision he had of a temple, and of the glory of the Lord. Now, in the description Ezekiel gives of a cherub, (for they all had one appearance) we find it is expressly said, *This was its appearance, it had the likeness of a man.* *a* A cherub was the appearance of the body of a man with a man's face *b*.

Therefore, when John brings in the cherubim saying to the Lamb, *Thou hast redeemed us to God by thy blood, out of every kindred, &c.* *c* we cannot take this appearance of a man for any thing else but a hieroglyphic of the church, which is so frequently set forth in the New Testament, under the notion of a man, and the body of the man. Upon this appearance of a man there was the face of a lion, joined to the face of the man *d*. John points out to us the intent of the face of the lion, when he speaks of the Lion of the tribe of Judah, the root of David *e*; which can be no other but the Son of God, whose emblem is light, whereof the lion was the hieroglyphic, as we noticed before; and the cherub was likewise full of eyes *f*, denoting light.

This leads us to consider the meaning of the other two faces. The ox or calf sending forth horns, was, as we noticed before, the hieroglyphic of fire, sending forth rays of light, which is the emblem of the Father of lights *g*. For both the Old Testament and the New set him forth under the notion of fire, a consuming fire *h*; and the cherubim had the face of an ox, and their feet like the feet of an ox or calf *i*,
sparkling

a Ezek. i. 5. and x. 20.

b Ezek. i. 10.

c Rev. iv. 6. 7. and v. 8. 9.

d Ezek. i. 10.

e Rev. v. 5.

f Ezek. x. 12. Rev. iv. 6. 8.

g James i. 17. Psal. cxlviii. 14. Luke i. 69. Psal. cxxxii. 17.

h Deut. iv. 24. and ix. 3. Heb. xii. 29.

i Ezek. i. 7. 10.

sparkling like the colour of burnished brass. We likewise observed before, that the eagle was the hieroglyphic of air or wind, which is the emblem of the Holy Ghost. Now the cherubim had the face of an eagle with wings *a*; and it is remarkable, that the appearance of the living creature, the cherub, was with air or wind, which is called the spirit of the living creature *b*, and with fire and light.

The prophet describes their appearance thus: *Behold, a whirlwind came out of the north, a great cloud and a fire infolding itself, and a brightness about it; also, out of the midst thereof the likeness of four living creatures. c As for the likeness of the living creatures, their appearance like burning coals of fire, d like the appearance of lamps. It went up and down among the living creatures, and the fire was bright, and out of the fire went out lightning, and the living creatures ran and returned as the appearance of a flash of lightning, e and whither the spirit or the wind was to go, they went. f* There seems to be a reference to what Ezekiel says of the noise of the wings of the cherubim, chap. i. ver. 24. in the 14th chapter of the Revelation, ver. 2. 3. and chap. xix. ver. 6. when John is speaking of the worship of the church. For the church cannot worship God, but as it is quickened by the Spirit, and by virtue of its union with the divine Three. The appearance of the glory of the Lord, which Ezekiel saw about the cherubim, was the likeness, as the appearance of a man upon a throne, with fire and light *g*. John saw the same *b*; and this was a representation of the person of Jesus Christ, who is the image of the invisible God, the object of worship.

Adam

a Ezek. i. 10. 11. Rev. iv. 7. 8.

b Ezek. i. 20. 21. *c* Ib. ver. 4. 5.

d They are called *seraphim*, II. chap. vi. from their fiery appearance.

e Ib. ver. 13. 14. Matth. xxiv. 27. *f* ver. 12.

g Ezek. i. 27. 28. *h* Rev. iv. 23.

Adam saw the vision of the cherubim, after he heard the promise of the seed of the woman *a*. What could be more proper to represent the seed of the woman to him than the appearance or likeness of a man? When he heard of the distinction between the two seeds, he gave up the seed of the serpent for dead, and called his wife *b* *the mother of all living*, and so professed his faith in the promise concerning the seed of the woman. And the cherub is called the living creature. It appears alive out of the midst of the fire, the consuming fire of the divine justice, where the seed of the serpent cannot live; and the cherub appears armed with that flame as a sword to destroy the serpent and his seed *c* from the way of the tree of life, and to keep possession of the tree of life, and defend it against them. Adam heard of a contention between the seed of the woman and the seed of the serpent; and now he saw the likeness of the seed of the woman *as contending*, *d* in possession of the tree of life again, and fully able to keep possession of it against the serpent and all his seed; and this served exceedingly to comfort him when he was for his sin driven out of the garden, and from the tree of life.

In the 28th chapter of Ezekiel from the 11th to the 19th verse, the king of Tyre is called a *cherub*, a corrupted cherub, through pride and through merchandise. But a careful observer of the references to this passage, in the Book of the Revelation, speaking of Antichrist, or the corrupted apostate church, may see, that the king of Tyre stands there as a type of Antichrist, whom the New Testament calls a man, a man of sin, even as the true church is called one new man in Christ Jesus. And the things that are said of the king of Tyre apply far better to Antichrist,

a Gen. iii. 15. 24.

b Gen. iii. 20.

c Psal. cxlix. 26. 7.

d *CHERUB* may be derived from *RUB*, *to contend*, and *CH*, the particle denoting *likeness*.

christ, a church well formed at first, but falling away from the primitive purity, and corrupted through pride and traffic with the kings of the earth, and so cast out as profane, and at last utterly destroyed. It is true, this cannot be the case of the church of the first-born, which can never fall away *a*, but of a visible church it may. And as a visible church gets the name church from the true church whereof it is the sign, (in like manner as the bread and wine in the Lord's supper get the name of Christ's body and his blood, whereof they are the signs) so may a visible church, that comes together to the Lord's supper, be called a cherub, from the true cherub whereof it is the sign and representation *b*. And this we may say, that a cherub always signifies a church; and if there were any creatures about the throne of God in the higher heavens made in the figure of the church, as Adam was the figure of him that was to come; this would do something to satisfy them who cannot get clear of the thought that the cherubim or seraphim were a kind of angels. But there is not enough of evidence for it.

This subject shall divert us no longer than we have observed these words spoken to the king of Tyre as a cherub, *Thou sealest up the sum full of wisdom and perfect in beauty.* *c* This holds true in the church, as it stands united with the divine Three, especially when it comes to a perfect man in Christ Jesus, to the measure of the stature of the fulness of Christ, when all Christ's members shall be perfected in one, and perfectly subjected to the Father, and brought to full rest with God, who will be all in all: for then will it appear full of wisdom, and perfect in beauty. And even now unto the angels, is known by the church the manifold wisdom of God. *d* The sum of this wisdom and perfection of beauty was sealed up in the hieroglyphic, the cherubim, before the use of letters;

a 1 John ii. 18. 19.

c Ezek. xxviii. 12.

b 1 Cor. x. 16. 17. and xii. 12. 27.

d Eph. iii. 10.

letters; and after the revelation of God's counsel began to be written in letters at mount Sinai, this hieroglyphic (which had been spoiled and perverted to idolatry by the Heathen) was continued in the tabernacle and in the temple till the Babylonish captivity, when, lest the knowledge of it should be lost, Ezekiel saw it in a vision, and described it particularly. And indeed the sum of the revelation of the wisdom of God in the scriptures was sealed up in this same figure.

There were other figures of the church in the temple, as the candlestick, the palm-tree, the governors of the twenty-four courses of the priests, and likewise of the singers, the governors of the sanctuary; and the temple itself was a type of the church. But the design of the cherubim was to represent the church in its union with the Father, Son, and Holy Ghost, through Christ Jesus its head; and perhaps the two set in the holiest of all, looking to the propitiation, might signify the Old-Testament church and the New, with their respects to the true propitiation. And so much for the Cherubim.

CHAP. V. *Of the day of rest.*

LET us come now, at last, to consider the day of rest; even that day that remains to the people of God, on account of his resting from his works, who is entered into his rest, even as God rested the seventh day from all his works.

SECT. I. *The apostle's train of reasoning about days of rest considered.*

THIS passage has been much darkened, by the translation, to the people, who are ready to take Jesus in the 8th verse, for Jesus Christ, and to

understand the word *rest*, in the 9th verse, in the same sense wherein it stands in the context ; whereas the original word, which is rendered *rest* here, is vastly different from that which is translated *rest* throughout the passage : for it is nothing else but the Hebrew word for the celebration of the day of rest, or for resting on the sabbath-day, expressed in the Greek manner, even as Joshua is called *Jesus*. It is true, there is some amends made for this, by placing *Joshua*, and *the keeping of a sabbath*, on the margin ; but every body that reads the text, or hears it read, does not consider that ; and the text is more regarded than the margin. And therefore it had been far better, for them for whom the New Testament was translated into English, that the word *sabbatism* had been retained in the translation, than that the word *rest* should stand for it : for they would far more readily perceive, that the keeping of a sabbath-day was intended by that word, than by the word *rest*.

When we consider the connection of this 9th verse with what goes before, and likewise with the following verse, we may understand that the apostle plainly intends the Christian day of rest. These words, *There remaineth therefore a sabbatism to the people of God*, are manifestly the apostle's inference from what he was just before saying, of the Holy Ghost's setting some other day than the seventh day, when he speaks in the 95th Psalm of another rest to be entered into, than the rest from the works of creation, or the rest in the land of Canaan from God's works in Egypt and the wilderness, both which had been entered into a long time before. And as he infers from the Holy Ghost's speaking again of entering into his rest, so long a time after the second rest was entered into, that there is a promise left us of entering into his rest, which we now enter into by faith ; so he infers from his setting some other day than the seventh which was long before set, that there is a *sabbatism*, or the keeping of a day of rest, left to the people of God.

And

And so when he shews us, that the Holy Ghost speaking in David, concerning entering into his rest, intended that rest into which the voice of God in the gospel now calls us to enter, he at the same time declares, that, by saying, *To-day*, he is pointing out and fixing a day for that rest. And the apostle expressly distinguishes this certain day from the seventh, which belonged to God's first rest, and likewise to the rest into which Joshua led the people of Israel: for he says, *He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*—*Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice.*—*For if Joshua had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a sabbatism to the people of God.*

From these words of the apostle we may plainly see, 1st, That the sabbatism left to the people of God is another day than the seventh day. 2^{dly}, That the keeping of the seventh-day sabbath is done away and removed *a*; and the keeping of this other day as the sabbath is left, and remains to us, in place of the rest into which Joshua led the people of Israel, which is now no more. 3^{dly}, That this other day of which the Holy Ghost speaks, is a day in the proper sense; and not in the sense in which it is sometimes taken, to signify a notable season and time for some great work, however long that time be: for this must be such another day as the seventh; as the apostle says, *For he spake in a certain place of the seventh on this wise, And God did rest the seventh day.*—*Again, he limiteth a certain day, saying in David, To-day.*—*For if Joshua had given them rest, then would he not afterwards have spoken of another day.* 4^{thly}, That this other day, which remains when the sabbatism of the seventh is removed, is a day set apart, from our own works which are lawfully done on any other day,

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unto

a Compare Col. ii. 16. 17.

unto him who hath rested from his works, and is entered into his rest : for it is a sabbatism. And if the people of God do not observe it as a day set apart to him who hath ceased from his works, by ceasing from their works, which they do on any other day, then they do not sabbatize at all ; and that certain day that is limited with respect to his rest, can be no more a day of rest to them than any other day ; because in any other sense wherein they may be said to rest, they ought to rest every day : but there remaineth another day than the seventh, limited, set, or appointed, a sabbatism to the people of God.

By the connection of the 9th verse with the following, we see the rest for which this sabbatism is appointed to the people of God, and to which this other certain day belongs. The 10th verse informs us, that this day is set apart to him, who hath ceased from his own works, and entered into his rest, that is, the Lord Jesus Christ ; for it gives the reason why this sabbatism is left to the people of God. But we are especially to notice here, that the apostle is telling us what that certain day of rest is, of which the Holy Ghost spake, when he limited a certain day, saying in David, *To-day* : for here he shews us, it is that day on which the Lord Jesus Christ (with whom we are partakers in the rest, if we believe *a*) ceased or rested from his own works. This is manifest from his words ; *For he spake of the seventh on this wise, And God did rest the seventh day from all his works. — Again, he limiteth a certain day, — another day. There remaineth therefore a sabbatism to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God from his.* Is it not evident from these words, that this other day is that same day on which he who is entered into his rest, ceased or rested from his works, even as the seventh day was that day on which God ceased or rested from his works ? Now, we know that the day on which the

a Heb. iii. 14. 15. and iv. 10. 11.

the Lord Jesus ceased from his works, and rested from that death wherein his works were finished, is the first day of the week, the morrow after the seventh day of the week, which was the Jewish sabbath *a*.

SECT II. *The Christian sabbath prefigured in the law of Moses.*

IT is observable, that the day on which Jesus arose from the dead, was the morrow after the great sabbath of the passover *b*, from which the children of Israel were appointed to count seven sabbaths, and number fifty days, to the morrow after the seventh sabbath; and that morrow after the seventh sabbath was the feast of first-fruits, even the day of Pentecost *c*. Now, we find that on the morrow after the sabbath, from which fifty days were numbered to the day of Pentecost, the sheaf of the first-fruits was waved before the Lord to be accepted for the children of Israel; and they were to eat nothing of that harvest till these first-fruits of the harvest were brought before the Lord, and accepted for them *d*.

The apostle refers to this passage in the law of Moses, where he says, *But now is Christ risen from the dead, and become the first-fruits of them that slept.—But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming.* *c* And in that self-same morrow after the sabbath, whereon that sheaf of the first-fruits of the harvest was brought before the Lord, and accepted for the children of Israel, Jesus Christ the first-fruits of them that slept, rose from the dead, for the justification of all his people.

Again,

a Matth. xxviii. 1. Mark xv. 42. and xvi. 1. 2. 9. Luke xxiii. 54. 56. and xxiv. 1. 6. 7. John xx. 1. 19.

b John xix. 31.

c Lev. xxiii. 4.—17. Acts i. 3. 4. 5.

d Lev. ii. 3. 10. 11. 14. 15.

e 1 Cor. xv. 20. 23.

Again, on the morrow after the seventh sabbath was the feast of the first-fruits, an holy convocation, and it was a statute for ever in all their dwellings, throughout their generations, that they should do no servile work on that day, but rejoice before the Lord, with their children and servants, and with the Levites, and with the stranger, the fatherless, and the widows, that were among them, in the place which the Lord chose to place his name there *a*. With respect to these first-fruits, the apostle calls the Holy Ghost as given to believers the first-fruits, where he says, *Our selves also which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, the redemption of our body b*. And it is remarkable, that, as Christ our passover was sacrificed for us at the feast of the passover, and was brought from the dead, as the first-fruits of them that slept, on that morrow after the sabbath whereon the sheaf of the first-fruits of the harvest was brought before the Lord; so the first-fruits of the Spirit came on the day of Pentecost *c*, the very day of the feast of the first-fruits, the morrow after the seventh sabbath.

Thus, whether we inquire for the day whereon Christ ceased from his works in his resurrection from the dead, or the day when he was by the right hand of God exalted, and received of the Father the promise of the Holy Ghost, and shed that forth on the believers of his resurrection *d*, manifesting thereby that he was fully entered into his rest, still it is the morrow after the seventh day, the first day of the week. The first day of the week then is the day of rest that is left to the people of God: for, on that day, he that is entered into his rest, he also hath ceased from his own works, as God did from his on the seventh day.

This

a Lev. xxiii. 15.—21. Deut. xvi. 9.—12.

b Rom. viii. 23.

c Acts ii. 1.—4.

d Acts ii. 23.

This first day of the week, on which the Lord Jesus rested from his works, is called *the Lord's day*, by John in the Book of the Revelation *a*, where he tells us, for the honour of that day, that he was in the spirit of prophecy, and saw the visions of that book, which he also wrote on that day: for he wrote the things as he saw and heard *b*. This was when he could not assemble with the disciples, being confined to the isle Patmos; but he is ordered to send the book to the churches *c*. And it was the practice of the disciples in the churches to assemble for worship on that day *d*, from the time that Jesus shewed himself alive unto them, when assembled together in the evening of that same day whereon he arose *e*.

On the day of Pentecost, which was the first day of the week, the apostles, and they that were with them, even all the hundred and twenty, were all with one accord in one place *f*, in the morning of that day *g*, when the Holy Ghost came upon them. And then the truth of the joyful feast of the first-fruits took place: for in such an assembly of the believers of the Lord's resurrection, and no where else on the earth, hath the Lord placed his name; seeing there is the representation of the true Israel, all partaking of their one altar, Jesus Christ *h*; and such assembling together is connected with our drawing near to God in the heavenly sanctuary *i*. The truth of the feast of first-fruits was kept first on earth, in the assembly of believers of the Lord's resurrection, who then began to rejoice before the Lord, on account that Jesus was entered into his rest, and that possession was now taken of that good land, when they shared

a Rev. i. 10. *b* Rev. i. 11. 16. and x. 4.

c Rev. i. 11. and xxii. 16.

d Acts xx. 7. compared with 1 Cor. xi. 28. Acts xx. 22.

e Luke xxiv. i. 13. 33. 36. and John xx. 19. 26.

f Acts ii. 1. with i. 14. 15.

g Acts ii. 15.

h 1 Cor. x. 15. 16. 17. 18. with Exod. xx. 24. Deut. xii. 13. 14.

i Heb. x. 19.—25. Lev. xxvi. 2.

shared in the first-fruits of it; and their joy in the Holy Ghost enlarged their hearts towards others that they might have fellowship with them *a*; yea, and loosed them so from a rest in this world, that they abounded in extraordinary liberal distributions of their substance to the needy *b*. And from thenceforth the disciples in the churches exerted themselves in this joyful liberality *c*, especially on this first day of the week, as we find the apostle calling them to it, when he is requiring a contribution for the poor saints at Jerusalem *d*.

SECT. III. *The day of rest left to the people of God.*

THE positive institution of a day of rest, or a sabbatism, was never given but to *the people of God*. For Adam was in friendship with God, and admitted to rest with him in his rest from his works, when the seventh day was first instituted as the day of rest; and when he lost rest with God, and was separated from him by sin, he had no more hope of rest (and therefore no use for that day of rest) but through the promised seed, Christ. And God gave not the sabbath-day to the nations, that were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants, having no hope in the promise, and without God in the world; but he gave it to his own nation, of which that promised seed was to spring, his nation that sprang from Abraham, Isaac, and Jacob, by virtue of his promise to them, that he would make their seed a nation, and give them the land of Canaan; the nation which he set apart to himself, as a type of his true heavenly nation, the general assembly and church of the first-born. To that nation he gave the sabbath-day as a sign between him and them, that he, their God, was the Creator
of

a Acts ii. 38. 39.

b Acts ii. 45. 46.

c 2 Cor. viii. 1. 2. 3. 4.

d 1 Cor. xvi. 12.

of the heavens and the earth, in opposition to the gods of the nations; and that he made them to rest with him from the bondage of Egypt from which he was their redeemer.

When the seed, Christ, came of that nation, he abolished the distinction of the nations by his death, disannulling the covenant that was made with the nation of Israel *a*, and confirming the new covenant *b* with the heavenly nation *c*, which he redeemed by his own blood out of every kindred, and tongue, and people, and nation *d*; and then he gave commission to his apostles, to teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost *e*, or to make disciples of all nations, by teaching and baptizing the disciples. This commission they executed, by testifying the resurrection of the Lord Jesus, and declaring fully the import of it among the nations; to the Jews first *f*, and then to all the nations without difference of Jew or Gentile, and baptizing the disciples *g*, (with their infants *h*) or the believers of the resurrection, in the name of the Lord. For when God visited the nations by their ministry, he did not take any whole nation, or any nation in the capacity of a nation, as a people for his name. But he visited the nations, to take out of them a people for his name *i*. And thus he appeared in the performance of that promise to Abraham, *In thy seed shall all nations of the earth be blessed.*

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† 3 H

The

a Eph. ii. 11.—19.*b* Heb. xiii. 20. and viii. and ix.*c* 1 Pet. ii. 9. 10.*d* Rev. v. 9. 10.*e* Matth. xxviii. 19. Mark xvi. 15. 16. Luke xxiv. 47. Acts1. 8. *f* Acts ii. 38. 39. 40. and iii. 25. 26. *g* Acts x.*h* The infants of the believers of Christ's resurrection must either be reckoned with their believing parents, and so be baptized with them, according to Mark xvi. 16. or with them that believe not, and so be damned, and so the children of believers in infancy must perish; contrary to the plain revelation of the grace of our Lord toward infants.*i* Acts xv. 7. 14. 15. 17.

The apostle is here speaking to the people whom God took out of the Jewish nation for his name, and puts them in mind of the beginning of their confidence in the joyful profession of the faith and hope of the gospel *a*, which he calls them to hold fast, lest they should fall after the example of Israel's unbelief *b*. He calls them not to cast away the confidence they had professed in their enduring a great fight of afflictions, partly whilst they were made a gazing-stock, both by reproaches and afflictions, and partly whilst they became companions of them that were so used *c*; and he exhorts them to give all diligence in their former work and labour of love, shewed toward his name, in ministering to the saints, that they might have the full assurance of hope *d*. He speaks to them as in church-order, assembling themselves together; calling them to persevere in it, considering one another to provoke unto love and good works *e*, looking diligently lest any man fail of the grace of God *f*; and obeying and submitting themselves to their leaders or guides, that watched for their souls, as those that should give an account *g*.

The title of the *people of God* is still proper to such a people as this, who by the power of the gospel, and the influence of the word of the apostles, on their souls, were engaged in that profession, whereof the apostle doubts not to call Jesus Christ the *Apostle* and *High Priest*, when he addresses himself thus to them, as he is about to speak of the Christian rest, and day of rest, *Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. b* Unto such a people whom God thus takes out of any nation for his name, the sabbatism is left and remaineth, now when the seventh-

a Heb. iii. 6. 13. 14.

c Heb. x. 32.—35.

e Heb. x. 23. 24. 25.

g Heb. xiii. 17.

b Heb. iv. 14.

d Heb. vi. 9. 10. 11.

f Heb. xiii. 17.

h Heb. iii. 1.

venth-day sabbath, that God gave to the nation of Israel, is removed.

Such are the people of whom the apostle makes the people of Israel the example *a*, in this passage. But such are not the nations of this world, as they have been brought under the Christian name, by secular power concurring with the clergy, and giving them dominion over the world. These are the peoples, multitudes, nations, and tongues, the many waters where sitteth the whore *b*, or the false church, that committeth fornication with the kings of the earth *c*. For her children were not begot by the power of the word and Spirit of Jesus Christ, whereby God takes out of the nations a people for his name; but by the power of the kings of the earth that commit fornication with her. This is that Antichrist, that man of sin, whose coming was after the working of Satan, the prince of this world, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved *d*. And these are the nations that tread under foot the outer court of the Lord's house, while it is left out and not measured *e*; the strangers that have been brought into the sanctuary of the Lord's house, contrary to the law of the house, to pollute it *f*. These are the nations that worship the beast, or the clergy to whom the prince of this world hath given power to reign *g* in the broken Roman empire, by the power of the kingdoms that arose in it, which gave their power to the clergy *h*. These are opposed to the nations of them that are saved *i*, and to all the followers of the Lamb

3 H 2

that

a Heb. iii. 6.—19. and iv. 1. 2. 11.

b Rev. xvii. 1. 15.

c Rev. xvii. 2 and xviii. 3.

d 2 Theff. ii. 8.—11.

e Rev. xi. 1. 2.

f Ezek. xlv. 5.—9. and xliii. 7.—12 and xxxiv.

g Matth iv. 8. 9. 10. Rev. xiii. 4.

h Rev. xiii. 1.—10. and xvii. 12. 13.

i Rev. xxi. 24.—27. and vii. 9. 13. 14. 15.

that keep the commandments of God, and the faith of Jesus, and are conformed to him in patience, not loving their lives unto the death *a*.

For this is one remarkable difference between Christ and Antichrist. Christ takes a people out of the nations, and brings them in subjection to him by the power of his own word and Spirit, according to his commission to his ministers, *Go teach all nations, and lo I am with you,——teaching them to observe all things whatsoever I have commanded you.* But Antichrist takes whole nations unto his name, as he sits in the temple of God, shewing himself that he is God, and brings them in subjection to himself by the power of the kings of the earth, who give him their strength; and the prince of this world, Satan, works to his purpose, with signs, and lying wonders, and with all deceivableness of unrighteousness.

The baptizing of the nations, thus brought under a form of Christianity, fitted to them who deny the power of it *b*, was a horrible prostitution and profanation of the Christian profession and baptism, and of all the ordinances of the Christian worship, and of the privileges of the Christian brotherhood, to which worldly men, utter strangers to the power of the word of God, were thus introduced. And it was a great profanation of the sabbatism of the people of God, to oblige the nations to keep the first day of the week as Christians, who could not therein shew regard and subjection to the authority and power of the Lord Jesus, but unto that authority and power that constrained them to keep it, which also appointed and obliged them to keep many other holy-days without any warrant in the New Testament. Christ gave commission to make disciples by the gospel, and to teach them to observe all things whatsoever he commanded the apostles; but he gave no commission to procure an observance of the things which
he

a Rev. xiii. 10. and xiv. 9.—12. and xii. 11. 17.

b 2 Tim. iii. 5.

he commanded, by virtue of any other authority or power, but that of his word ; and all force or compulsion is inconsistent with the nature of the obedience he requires, and with the profession of subjection to him in doing the things that he says.

CHAP. VI. *How the Christian sabbath is profaned, evinced from the design of its institution, and the primitive way of keeping it.*

THE profanation of the Christian sabbatism, by the Antichristian power, obliging the nations to keep it, may appear to them who consider the import of keeping the first day of the week as a sabbath, as it is left to the people of God in the New Testament. And this is what we are now to consider.

SECT. I. *The Christian sabbath left for a sign, that all works requisite to justification are already finished.*

THE sabbatism left to the people of God in the New Testament is a sign between the Lord and them, that he hath ceased from his own works, and is entered into his rest. This is manifest from the apostle's words on the subject. And therefore their resting from their own works on that day, is a solemn profession of the faith of his having ceased from his works who is entered into his rest, and of the belief of that promise with which this sabbatism is left to the people of God.

The profession of this faith, in resting from our works (that may be done on other days) upon the first day of the week, stands in opposition to all ways of going about to establish a righteousness of our own : for it is the profession of the belief of the promise of entering into his rest, who hath rested from his own works. And therefore we find the apostle opposing

opposing the belief and confession of Christ's resurrection unto self-righteousness, where he says *a*, *They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doth these things shall live by them. But the righteousness which is of faith saith,—The word is nigh thee, in thy mouth, and in thine heart : that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

Whosoever therefore is ignorant of the way of salvation through Christ's righteousness, and goes about to establish a righteousness of his own, is not believing that Christ came down from heaven to fulfil the righteousness of the law for his people, is not really persuaded that God raised him from the dead for their justification, and gave him the life promised in the law to him that should do these things *b*. Whosoever they be then that shew a confidence in their own merit, or manifest a desire to establish a righteousness of their own, in any shape, are acting as inconsistently with the faith of Christ's resurrection, and shew as much disregard to the sabbatism of the people of God, as if they laboured in their ordinary employments on that day. They therefore who are openly self-righteous, are open profaners of the Christian sabbath. But the Antichristian nations, that were never illuminated by the word of faith that the apostles preached, keep the first day of the week, as they speak of Christ's merit, and of his resurrection. Yet, according to the scripture-connection of things, the sabbatism left unto the people of God,

is

a Rom. x. 3.—10.

b Rom. x. 6. 7.

is a notable mean of their perseverance in the faith of Christ's resurrection, and of keeping them from forgetting the righteousness of Christ. And if they consider what they are doing, when resting from their ordinary works on the first day of the week, and what this their practice is declaring, they cannot but find themselves severely rebuked by it, and convinced of hypocrisy, so far as they indulge themselves in unbelief, and self-righteousness which necessarily attends it.

SECT. II. *The keeping of the Christian sabbath imports a profession of faith in the promise of the heavenly inheritance.*

AS the profession of the faith in the sabbatism stands in opposition to the seeking of rest thro' our own righteousness, (which is opposite both to the light of nature, that shews us death, the judgement of God against all sin ^a, and to the light of the gospel, that shews us life from the dead in Jesus Christ); so it stands likewise in opposition to our seeking a rest in this world. For it is a profession of the belief of the promise of the new covenant, of entering into his rest, who hath ceased from his own works, and is entered into his rest on the right hand of God in the heavens.

The rest that was promised to the nation of Israel, was on this earth in the land of Canaan, and the Lord brought the nation into that earthly rest, after the generation that provoked him by their unbelief, had fallen in the wilderness. But now that rest is removed, to give place to the heavenly rest whereof it was the type; and the promise that is left and remains to the people of God, is the promise of entering into the heavenly rest, or the rest of the world to come, with Christ who is entered into his rest. The sabbatism that

^a Rom. i. 32.

that is left then, is no sign to us of any worldly rest like that whereof the seventh day was a sign to Israel, as it belonged to the promise of rest in the land of Canaan; but is a sign betwixt the Lord and his people, of that rest into which Christ has entered, and of entering into which they have the promise left them.

Now, this is a remarkable difference betwixt the sabbatism of the seventh day, and of the first day of the week, that the rest of the one was always earthly, even from its first institution to Adam, till it was done away in Christ; and the rest of the other is not earthly, but heavenly. The earthly blessings that Adam enjoyed in paradise, while he rested with God, are not in the promise left to the people of God; nor yet the temporal blessings, in the earthly places of Canaan, into which Israel entered; but all spiritual blessings in heavenly places in Christ Jesus *a*; an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through faith to salvation *b*. The promise left to the people of God, is a promise of entering into his rest, through much tribulation *c* in this world, in conformity to him who first suffered unto death, and then entered into his glory, when he rose again from the dead, and ascended into heaven *d*.

If we really believe the promise, and be not under the strong delusion that has come on the professors of Christianity, because they receive not the love of the truth, that they might believe this lie, that they might seek rest in this world, and study to enter into Christ's rest alio; or that the service of God and Mammon^e, the friendship of God and of this world^f, are not inconsistent; or that we may love the world, and the things of the world, and yet have the love

of

a Eph. i. 3. *b* 1 Pet. i. 3. 4. 5. 6. 7. *c* Acts xiv. 22.
d Luke xxiv. 26. Rom. viii. 17. 18. 2 Tim. ii. 11. 12.
e Matth. vi. 24. *f* James iv. 4.

of the Father in us *a*: if, I say, we be not under this strong Antichristian delusion, but really believe the promise of rest with Christ, who died and rose again, as it stands in the New Testament, then this faith will necessarily produce that desire in us, which is expressed by the apostle, when he says, *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead.* *b*

The sabbatism, as it is left to the people of God, with the promise of entering into his rest who hath ceased from his works, is a solemn profession of this, and of our compliance with that exhortation, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory. Mortify therefore your members which are upon the earth,* *c* &c.

The sabbatism of the people of God is a profession of denying ourselves to a life or a rest in this present evil world, from which Christ redeemed his people by his death *d*, and of taking up our cross, and following him *e* unto that rest into which he is entered. The people of God profess not to seek those things that the nations seek, but to seek first the kingdom of God and his righteousness, believing the word of God, that the things that pertain to this life will be given, as far as they can be added unto our attaining that kingdom *f*. They profess not to live in the world any way independently of the word of God, nor by dissembling, denying, or forbearing to practise, any one word of God, but by every word of God *g*. And this renunciation of a worldly rest, for that into

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† 3 I

which

a 1 John ii. 15. 17. 18.*b* Phil. iii. 8.—21.*c* Col. iii. 1.—6.*d* Gal. i. 4.*e* Matth. xvi. 21.—26.

1b. vi. 3.—34.

g 1b. iv. 4.

which Christ entered, which is the necessary fruit and evidence of the faith of that promise, did from the beginning shew itself two ways in the practice of the people of God.

1. It appeared in their bearing the reproach of Christ, and taking joyfully the spoiling of their goods, being supported and encouraged only with the prospect of entering into the heavenly rest into which Christ is entered *a*. And the apostle calls them to shew it further, when he exhorts them, *to run the race set before us with patience, looking to Jesus, who, for the joy set before him, endured the cross, despising the shame; and tells them, Ye have not yet resisted unto blood, striving against sin. b*

2. This renunciation of a rest in this world, for his rest who hath ceased from his works, and is entered into his rest, evidenced itself in their work and labour of love, in ministering to the saints, wherein the apostle calls them to shew the same diligence to the full assurance of hope to the end *c*. The people of God studied to keep themselves unspotted from the world, in doing good to all men, especially the household of faith, with that wherewith other men fed either the lust of the eye, the lust of the flesh, or the pride of life; and they laid not up for themselves treasures of those things on earth, which the moth and rust might there corrupt, or thieves steal, but they laid them up in heaven by giving them in alms *d*; knowing, that where their treasure was, there their hearts would be also *e*; and so even in their poverty they were richly liberal, doing alms to their power, and beyond their power they were willing *f*. Thus the belief of Christ's resurrection, and of the promise left of entering into his rest, turned the hearts of the people of God from seeking a rest in this world, to seek

a Heb. x. 32. 33. 34.

b Heb. xii. 1.—4.

c Ib. vi. 10. 11. 12.

d Matth. vi. 19. 20. with Luke xii. 21. 33. 34.

e Matth. vi. 21.

f 2 Cor. viii. 1. 2. 3. 4.

seek rest with Jesus Christ, and to manifest this in their practice.

The sabbatism, as it is left to the people of God, is a profession of this. But it can have no such meaning to the nations of this world, who have been brought into the outer court of the Lord's house, to tread it under foot. For as it is a thing inconsistent, for a nation of this world, as such, to confess itself a stranger and pilgrim on the earth, in the hope of the promise of eternal rest with Christ; so the people of the nations, who are observing the first day of the week, only by virtue of the authority and power of the nation obliging them to it, and the force of custom in the place of the world where they live, would reckon it very ridiculous to affix any such meaning to their sabbath-keeping, even as they do not find themselves any way inhibited from pursuing a rest in this world, or from walking according to the course of it, by their renouncing of this world at their baptism. For they cannot imagine that the Christian world is renounced, in that baptism wherewith the Christian nations are baptized.

SECT. III. *The Christian sabbath a mean of perseverance and guard against apostasy.*

HOWEVER, the sabbatism as it is left to the people of God, with the promise of entering into Christ's rest, is a mean of their arising and departing from this world as their rest, unto that rest into which Christ is entered, and serves to convince them of hypocrisy, so far as they indulge themselves in the love of this world, and the things thereof, and in seeking rest here through unbelief. When the multitude that followed Christ, proposing some worldly advantage by him, went back from him, as they found him speaking of nothing but eternal life through his death, he proposed this question to the

twelve, *Will ye also go away?* And when they professed to cleave to him for that eternal life, which was only to be found in his words, he says to them, *Have not I chosen you twelve, and one of you is a devil?* *a* that is, one of you whom I have chosen to be with me in my ministry on the earth, and to preach to the nation of the Jews, that the kingdom of heaven is at hand, yet stands better affected, at the bottom of his heart, to this present life, and his interest in this present world, than to that eternal life which is in my words, and for which you now profess to cleave to me when others are gone away; and that regard to this life, more than to the words of eternal life, secretly fostered in his soul, under the good profession he now makes, is a principle of disaffection and hatred against me, which will at last appear, when he is no more able to reconcile it to himself with the hope of eternal life.

Thus there are many, on whom the gospel has influence to bring them to a joyful confident profession of the faith among the people of God, who, when tribulation or persecution ariseth because of the word, and they come to be touched with it, in the most tender part where they stand best affected to this present world, come at last to be offended at the word they once received with joy *b*. And others there are, who, though persecution because of the word do not press them so hard, yet have the word choked in them by the cares, riches, and pleasures of life *c*. All this is owing to the want of the true and firm belief of the truth and excellency of the promise of entering into his rest, or of that faith which is the evidence of things not seen, the confidence of things hoped for *d*.

The apostle calls that principle of disaffection of which we have been speaking, an evil heart of unbelief, that may lurk under a confident profession of

a John vi. 66.—71.

b Matth. xiii. 20. 21.

c 1b. xiii. 22. Luke viii. 14.

d Heb. x. 39. and xi. 1.

of the gospel of Christ, in them that have been illuminated *a*. In opposition to this, he points out to them the promise of the rest of Jesus Christ, and the sabbatism left to the people of God, and calls them to fear lest they come short of that rest through unbelief. As the sabbatism, then, is a sign between the Lord and us, with respect to this rest, and the promise of entering into it, in opposition to a rest in this world, and is, on our part, a solemn profession of that faith, which is the victory over the world, and is the confidence *b* of things hoped for; so, in our keeping of this sabbath-day, we ought to be taking heed, lest there be in any of us an evil heart of unbelief in departing from the living God, to seek rest in this world.

CHAP. VII. *The Christian faith and love professed in observing the institutions for which the first believers assembled on the first day of the week.*

SECT. I. *The faith professed.*

THE faith of Christ's having ceased from his works and entered into his rest, and of the promise of entering into his rest, is likewise professed by the people of God, in the assembling of themselves together *c*, on the day of rest, to observe the institutions of the Christian worship, wherein they give unto God the glory of his perfections, displayed by the works from which he ceased, who is entered into his rest, resting joyfully with him in that display of his glory, and having access unto the Father through Christ by one Spirit *d*. The people of God continued assembling themselves together, especially on the first day of the week *e*, from the time of the down-

a Heb. iii. 12. 13. 14. and vi. 4. 5. 6.

b Translated *confidence*, 2 Cor. ix. 4. and Heb. iii. 14.

c Heb. x. 23. 24. 25.

d Eph. ii. 18. Heb. x. 22. 25.

e Acts xx. 6. 7.

down-pouring of the Holy Ghost; and we are told, they continued stedfastly in these ordinances *a*.

In the apostles doctrine, or in the teaching of the apostles, who then taught by word of mouth the gospel, which they afterward wrote us. We now have it in the New Testament, that it might be read in the churches *b*, as Moses was read in the synagogues every sabbath-day *c*, together with the scriptures of the Old Testament *d*, which are more sure, or more confirmed to us by the things written to us in the New Testament, the only true explication of the Old *e*. The people of God manifested their stedfast continuance in the faith of Christ's having ceased from his works, and entered into his rest, and of the promise left them of entering into his rest, (which the apostles were sent to testify and declare) by their continuing stedfastly in the doctrine of the apostles, or persevering in attendance to their teaching, in the assembling of themselves together. And now, when we can only hear the apostles teach in their writings *f*, wherein their whole doctrine is contained, we profess the same thing, in our continuing stedfastly in attending to their teaching in their writings, in the assembling of ourselves together.

Before elders or deacons were ordained, the apostles acted the part of elders, presidents, or bishops *g*, in the church that was in Jerusalem, as they were also the first deacons of the church *h*. And beside the gift of apostles, prophets, and evangelists, who were employed in giving out the New-Testament revelation, which we have now complete in their writings *i*, Christ hath given pastors and teachers *k*, and set them

a Acts ii. 42. *b* Col. iv. 16. *i* Theff. v. 27. *2* Pet. i. 12.—15. *c* Acts xv. 20. 21. 23. *d* 1 Tim. iv. 13. *e* 2 Pet. i. 19. 20. 21. *f* Luke xvi. 29. 21. Rev. x. 2. 8. 9. 10. 11. *g* Acts i. 20. 25. and vi. 3. 4. *1* Pet. v. 1. *2* John ver. 1. and *3* John ver. 1. *h* Acts vi. 1. 2. *i* Rev. xxii. 18. 19. *k* Eph. iv. 11.

them in the churches of his people *a*, as presidents, to instruct, exhort, and guide them by the word of the apostles, feeding them with knowledge and understanding in the whole counsel of God that was declared by the apostles *b*, and telling them the same things that are written, but more largely, by mouth *c*. Therefore the apostle bids these Hebrews obey their guides *d*, and suffer the word of exhortation, because he had written to them in few words *e*. The steadfast continuance of the people of God, in the assembling of themselves together, in attending to the exercise of this gift, as it lies in a subordination to that of the apostles, and so far as these pastors and teachers teach no other things, but the same more largely that are written by the apostles; this is likewise a profession of their perseverance in the faith of the word of the gospel, that was witnessed and declared by the apostles. Moreover, the people of God, among whom these pastors and teachers are leaders, presidents, and examples *f*, are called to exhort one another, by the word of the gospel dwelling in them, in the assembling of themselves together *g*; and therefore their steadfast continuance in attending to this also, is a profession of their perseverance in the faith of the gospel, or the promise of entering into his rest, who hath ceased from his works, and is entered into his rest.

Now, our continuing steadfastly in all this, in the assembling of ourselves together, especially on the first day of the week, is our continuing steadfastly in the apostle's doctrine; and it is not only the profession of our faith, but at the same time, a notable mean of divine appointment for our perseverance in the faith of the gospel, or in hearing of his voice, and for preserving us from being hardened through the deceitfulness of sin. This is likewise a notable mean

a 1 Tim. i. 17.

b 1 Thess. v. 12.

c Acts xx. 17. 20.—32.

d Heb. xiii. 17.

e Ib. xiii. 22.

f 1 Pet. v. 3.

g 1 Thess. v. 12. 13. 14.

mean of bringing unbelievers also to hear Christ's voice, who may come *a* into the assembly of the people of God, while they are continuing stedfastly in the apostles doctrine.

And in the fellowship b; or in contributing of their worldly substance, for the relief of the needy brethren, and for all the necessities of the church. For in this sense the word is used frequently in the New Testament *c*, and is called communicating as to giving and receiving *d*. It can indeed signify nothing else, in this text, as it stands distinguished from the doctrine, the breaking of bread, and the prayers. For this fellowship the deacons were at first ordained, and their work is called the ministry of tables, in distinction from the ministry of the word *e*: and though there was something extraordinary in the fellowship or communication of the church in Jerusalem, which was not followed by the rest of the churches; yet they had their deacons *f*, whose business it was to receive and distribute the fellowship. This fellowship wherein the people of God continue stedfastly, in the assembling of themselves together, is a profession of their subjection to the gospel of Christ, which declares the grace of the Lord Jesus in making himself poor for them, though he was rich, that they through his poverty might be rich, and calls them off from a rest in this world, unto the rest into which he is entered. The apostle calls these Hebrews to persevere in this, when he bids them not forget the well-doing and the fellowship; because with such sacrifices God is well pleased *g*.

And in the breaking of bread, or the Lord's supper *h*, which they observed in remembrance of him *i*,
who

a 1 Cor. xiv. 23. 24. 25.

b Acts ii. 42.

c Rom. xv. 26. 2 Cor. viii. 4. 9. 13. Heb. xiii. 16. Look the Greek texts.

d Phil. iv. 15. with Rom. xii. 13. Gal. vi. 6.

e Acts vi. 1. 2. 3.

f Phil. i. 1. 1 Tim. iii.

g Heb. xiii. 16.

h Acts xx. 7. 1 Cor. x. 16. and xi. 24.

i 1 Cor. xi. 24. 25.

who was now absent from them, having entered into his rest. For as often as they did eat this bread, and drink this cup, they shewed the Lord's death in regard to his second coming *a*. And so their persevering in this ordinance, in the assembling of themselves together, was a solemn profession of their faith of the promise of entering into his rest, who is entered into his rest, having ceased from his works. This ordinance is not occasional, but continual and standing, in the constant assemblies of the people of God, on the first day of the week. For they continued stedfastly in it, as well as in the doctrine, the fellowship, and the prayers; and so there is no good reason can be given for continuing stedfastly in those, and not in this.

And in the prayers. They had been engaged in this before the down-pouring of the Spirit; for from the time of our Lord's ascension, they were continuing with one accord in prayer and supplication *b*. And when they set about the other ordinances along with the new converts, who were added to them on the day of Pentecost, they who were added to them shewed their perseverance in the faith of the gospel, by continuing stedfastly with them in the prayers. Every thing that a church does, must be done in the name of the Lord Jesus, calling on his name, giving thanks to God and the Father by him *c*; and so the ordinances are gone about with prayer and praising of God. Thus we find prayer required in the occasional ordinance of the discipline *d*. And in the Lord's supper there is prayer in the blessing of the bread and of the cup, and likewise the singing of an hymn *e*. But here we have the prayers as a distinct ordinance, wherein the believers of the Lord's resurrection were engaged, and wherein they continued stedfastly, as well as in those other ordinances, after

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† 3 K

they

a 1 Cor. xi. 26.*b* Acts i. 14.*c* Col. iii. 17.*d* Matth. xviii. 18. 19. 1 Cor. v. 4. 5. Acts xiii. 3.*e* Matth. xxvi. 26. 27. 30.

they took place. Now, in this ordinance the people of God were solemnly doing that which the apostle calls them to in the 14th, 15th, and 16th verses of this 4th chapter to the Hebrews.

The prayers of all saints are for his coming again, who is entered into his rest, to gather all his people into full rest with him according to his promise *a*, and for bringing all the elect to the knowledge of the truth, and to repentance, by the gospel, from among all sorts of men in all ages and generations while the world stands *b*. The growing of the whole body of Christ, animated by his Spirit, unto the stature of a perfect man, with every thing that happens in the world, with reference unto the church, (howsoever terrible it be) making way for Christ's coming, comes all in answer to the prayers of all saints.

SECT. II. *Brotherly love, in separation from the world, expressed in the Christian institutions.*

THE union of the people of God with Christ and with one another in him, which is by faith in him, who hath ceased from his works, and is entered into his rest, and their communion together as thus united, is shewed forth in their assembling together with one accord, as one body, on the day of rest; and that special fruit of the faith of the gospel, brotherly love, or their love to one another as the brethren of the Lord Jesus, for whom he died, is expressed in the assembling of themselves together, to observe the institutions of the gospel-worship *c*.

This is especially manifest in the Lord's supper, of which the apostle speaks in this manner: *I speak as to wise men, judge ye what I say. The cup of blessing, which we bless, is it not the communion of the blood*

a John xiv. 1. 2. 3. Rev. xxii. 20. and viii. 3. 4.

b 1 Tim. ii. 1. 4. 2 Pet. iii. 9.

c Heb. x. 23. 24. 25.

blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar? a And he tells the Corinthians, that while there were schisms or divisions among them, and they were not assembling together in brotherly love, they could not eat the Lord's supper *b*. Now, from this passage, compared with Acts xx. 7. where we are told, *the disciples came together on the first day of the week to break bread*, it appears that the Lord's supper was the ordinance that was chiefly intended in their coming together on the first day of the week.

This is the clearest text those have to bring for the observation of the first day of the week, in assembling on that day for worship, who see no other institution of that day as the sabbath, but the recorded practice of the first Christians. Yet it cannot be their practice, as recorded in this text, that obliges them to come together for worship every first day of the week; for, if that were the case, they would find themselves obliged by it to come together to break bread. Hence it is manifest, that their observing of this day, and not the seventh, as a sabbath, is more owing to the traditions of their fathers, the power of custom, and the authority of the laws, than to any word of God. No good reason can be brought, from the word of God, for constraining the nations to keep the first day of the week, and not obliging them, at the same time, to assemble on that day for the breaking of bread. For, it must be owned, the command of God is full as clear and peremptory for the Lord's supper, as for the first day of the week. The notion of a sabbath in general, as moral, abstract from the seventh or the first day of the week, cannot make the first day moral

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in

a 1 Cor. x. 15.—18.*b* 1 Cor. xi. 17.—20.

in distinction from the seventh ; neither will the distinction of moral and positive, that serves a great many turns, be of any use in this case. For by the same power whereby the nation of Israel was restrained from servile work on the sabbath-day, they were also obliged to keep the passover *a*, which was but a positive institution.

The first Christians continued stedfastly in assembling themselves together, in the churches, on the first day of the week, for the Lord's supper, while the discipline continued in its vigour, and while men became Christians only by the influence of the gospel ; yea, they even took the Lord's supper oftener than once a-week. But when the nations of this world were brought in by worldly motives, and were obliged to solemnize Sunday, and to abstain from all manner of servile work, not so much from a principle of religion, as from the authority of the laws, then the Christian discipline instituted, Matth. xviii. and 1 Cor. v. that had always attended the Lord's supper, must have been exceedingly slackened in its exercise. For how could it be otherwise, when Christianity (as it is called) became the common, and almost general religion in the Roman empire ? For then multitudes were only Christians in name, leading a life almost Heathenish ; and the leaders of the Christian people were going before them, as examples in the strife, who should be greatest in this world ; even making use of the pretext of religion to satisfy their ambition and revenge.

Then it was that the distinction betwixt Christians and saints began to take place ; and now they began to prescribe maxims and particular rules for a more perfect life, than that of common believers ; and a more regular life was deemed necessary for the Lord's supper. Now, when the ancient Christian discipline, that was appointed for keeping brotherly love in its purity among the people of God, was
thus

a Numb. ix. 13.

thus overthrown, the primitive steadfast continuance of the people of God, in the breaking of bread, failed with it. And the very dread of the Lord's supper, throughout the Antichristian world, that makes the people fly from it or come to it as seldom as they well can, and with as much extraordinary preparation, as their dread can influence them to about that time, may tell us plainly the great corruption that has come upon the Christian profession, and how much things are changed from the primitive institution, if we would but allow ourselves to think on it.

In the Roman church, it is true, the priests that say mass must take it often, if that could be called the Lord's supper; but all the people are not obliged to it, save once a-year, by the appointment of that church; and this is one instance of the times and laws being changed by Antichrist *a*. In the nations which have separated from the Roman church, there have been laws requiring partaking of the Lord's supper, in their own form of it, as a test of the people's separation from the communion of the Roman church, by which the sect by law established, has been able also to distress dissenting Protestants, whose love to their interest in this world has not been able to overcome their fear with respect to the Lord's supper.

Now, certainly obedience to laws, requiring abstinence from servile work on a certain day of the week upon political considerations, (such as the right measure of time, and the dependence of the national religion on the state) and requiring the eating of bread, and drinking of wine, in such a form, as a test of attachment to a government, can never be called obedience to Christ's institution of his sabbatism. His supper can only be observed by that same kind of people to whom he left the sabbatism, and whom he commanded to go about his supper,
in

a Dan. vii. 25. Prov. xxiv. 21.

in remembrance of his dying love, and in love one to another, even as he loved them. For only such people as are made disciples of Christ by his word, and are described in the New Testament, are capable to shew forth Christ's body *a*, the church that was reconciled to God in him by his death, or to profess the Christian brotherly love to one another, in their coming together to eat of that bread and drink of that cup.

That common opinion in the Antichristian world, that those who go to the Lord's supper ought not to be living at variance, was occasioned at first by the primitive profession of brotherly love in that ordinance; but they carry it no further than general friendship and good neighbourhood in the world; which comes sometimes to be expressly pleaded in opposition to the profession of obedience to the Lord's new commandment of love among his disciples, which makes them hated in this world *b*, as the brotherly discipline is likewise very hateful to the nations, that worship the beast, and are angry at the least appearance of the kingdom of Christ, or of subjection to the Lamb that was slain. But as the Lord's supper was trodden under foot of the nations, and defiled, when the instituted discipline was overthrown, so it can never be restored to its first purity, till the discipline be revived in its power.

The people of God, in resting from their own works on the first day of the week, and assembling themselves together to observe the institutions of worship, and especially the Lord's supper, made a most solemn profession of the unity of the faith of the Son of God, wherein all the members of his body are growing up unto the measure of the stature of the fulness of Christ, and of the one hope of their calling to enter into his rest, in opposition to self-righteousness

a 1 Cor. xi. 18. 20. 27. 28. 29. with chap. x. 17. and xii. 12.

b John xv. 17. 18. 19. 1 John iii. 11. 12. 13. and chap. ii. 15.—19.

ness, and to a rest in this world, and of that love wherein the body of Christ is edified; and the sabbatism is the mean of divine appointment also for conforming his people to what they professed in it. If we be conformed to this profession, we are indeed the people of God, and are keeping the sabbath in good earnest, and have a part in the great and precious promises made to the keeping of it *a*. But so far as it is otherwise, we are so far polluting the sabbath, and profaning it, though our zeal for the sabbath-day should run so high as did the zeal of the Pharisees, to kill men for not keeping it according to the tradition of our fathers.

SECT. III. *Of the love-feasts anciently observed on the first day of the week.*

BESIDE the profession of brotherly love, among the people of God, in the ordinances of worship, and especially in the Lord's supper, on the first day of the week, they likewise shewed their love one to another in their own supper, that same night wherein they came together to eat the Lord's supper. This is the *agapæ*, or the feasts of charity *b*, which were common meals, wherein the poor and rich did eat and drink together, intended for the refreshment of the poor, and cultivating brotherly love among the believers of Christ's resurrection, conversing familiarly together of the things concerning him, at these entertainments. This practice took its beginning from that night, wherein the Lord came to his disciples from the dead, and satisfied them of the truth of his resurrection, while he eat familiarly with them *c*; and from thenceforth it continued among them

a If. lviii. 13. 14. and chap. lvi. 1.—8.

b 2 Pet. ii. 13. Jude ver. 12.

c Mark xvi. 14. Luke xxiv. 41. 42. 43. and 30. 31. Acts

41.

them *a*, as long as the profession of brotherly love remained in the churches. When divisions prevailed in the church of Corinth, they were guilty of a very great abuse, both of the Lord's supper, and this their own supper *b*; and that in two respects.

1. They brought their own supper into the church-assembly, and confounded it with the Lord's supper; so that they scarce made a distinction betwixt this supper and that common meal, their own supper. In opposition to this, the apostle enjoins them to take their own supper at home, or in their own houses *c*, and not in the assembly for the Lord's supper. For when they confounded his supper with their own, the hungry being tempted to satisfy their hunger with it, and others indisposing themselves for it by a full meal in their own supper, which they took at the same time, they were not looking on it as the remembrance of his death, and so were guilty of the body and blood of the Lord *d*.

2. Their divisions, and want of brotherly love, appeared in their own supper. For, as they who had houses for entertainment, and plenty of meat and drink, despised the church of God, taking their own supper in the assembly for the Lord's supper; so they shamed the poor who had not, and who were hungry while they had such plenty as might have refreshed their poor brethren with them. While they were thus divided, and without the exercise of brotherly love, they could not discern the Lord's body, the church, in their joint partaking of the Lord's supper, and so eat and drank judgment to themselves, in eating of that bread and drinking of that cup *e*, without examining themselves of their brotherly love; which if they had been doing in the least, they could not have been so divided from their poor brethren in
their

a Acts ii. 46. and xx. 11.

b 1 Cor. xi. 20. 21.

c 1 Cor. xi. 22. compared with Acts ii. 46.

d 1 Cor. xi. 27.

e 1 Cor. xi. 28. 29.

their own supper. In opposition to this, the apostle requires, that the hungry eat their own supper, which he calls them to take at home, or in the house, in opposition to the assembly for the Lord's supper *a*. And thus, if by our own supper, in that passage, the apostle be intending the feasts of charity, he is so far from laying them aside, that he is injoining the right use of them. Accordingly such feasts continued among the people of God, agreeably to this regulation laid down by the apostle, till the fourth century, when the profession of brotherly love was destroyed in the churches, by the introduction of the world into them.

Some would plead from the account we have of the corruptions of the church in Corinth, against what has been said concerning the people of God to whom the sabbatism is left, and for the treading of the outer court of the Lord's house under foot of the nations. But they are not observing, that the Corinthians became Christians, and were brought into church-order, only by the power of the gospel, and its influence on their minds *b*; and that their divisions, with the slackness of their discipline, and this abuse of the Lord's supper, and the feasts of charity, could not presently unchurch them, unless they persisted in these things against the apostle's admonition, which the second epistle shews us they did not *c*.

If then we would be indeed followers of the first Christians, we must follow them in their reformation, according to the word of the apostles, and not in the things from which they were reformed by that word. The apostle, it is true, calls them carnal, on account of their divisions, from which this abuse of the Lord's supper flowed; but still he speaks

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to

a 1 Cor. xi. 22. 34.

b 1 Cor. iii. 6. 9.

c 2 Cor. ii. 1.—11. and vii. 6.—16.

to them as unto babes in Christ *a*, as believers made so by the power of the Lord in the ministry of the gospel *b*. And as this abuse of the Lord's supper was a grievous sin, that real believers might fall into, so the apostle, when rebuking them for it, in hope of their reformation, does not so much as suppose them to be unbelievers; nor doth he indeed, in this passage, so much as once suppose the case of an unbeliever partaking of the Lord's supper: for he gives this account of the judgment of the Lord against them that eat and drank unworthily, *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* *c*

But it is now time to bring these miscellaneous reflections to a close. We have seen, that, when man's first rest with God was broken by the entrance of sin, and when Israel's rest with God, in the promised land, is done away together with the seventh day, there remaineth, and is left to the people of God, a promise in the New Testament, of entering into the rest of the Lord Jesus Christ; and that the first day of the week, on which the Son of God ceased from his works, and entered into his rest, as God rested from his works on the seventh day, is left in the New Testament, together with that promise, to the people of God, to be observed by them as a sabbath, or a day of rest. We have said something of him who is entered into his rest, of the works he finished, and of his ceasing from them. We have considered his rest, as a divine rest, and the entrance we have into his rest, by faith. We have given some account of the people of God, to whom this sabbatism is left, and of whom the people of Israel were the type and example. We have observed their practice, in the keeping of this day of rest that is left to them, from the beginning, as far

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a 1 Cor. iii. 1.

b 2 Cor. iii. 5. 6. 9.

c 1 Cor. xi. 32.

as the New Testament points it out to us, and likewise the import of their keeping their own sabbath-day. What remains then, but that we should keep this day of rest, studying to enter into that rest, lest any man fall after the example of Israel's unbelief?

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